

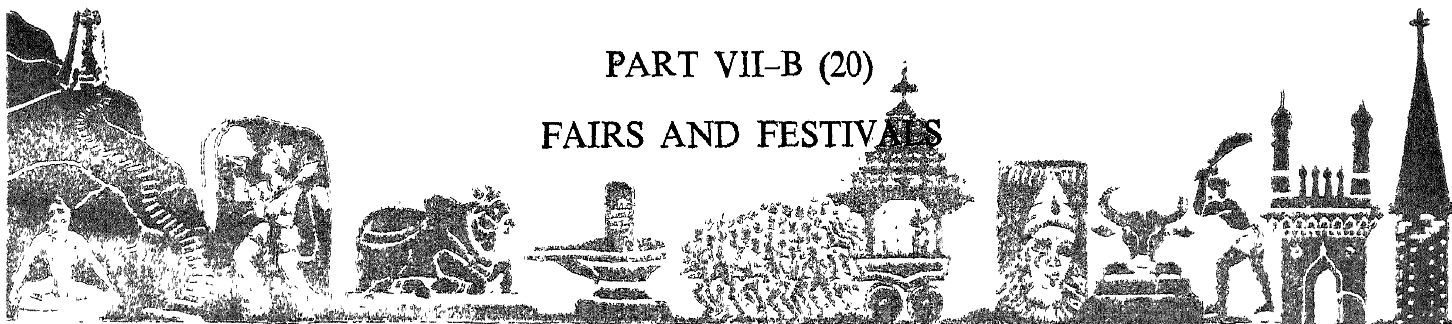
CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (20)

FAIRS AND FESTIVALS



(20. Nalgonda District)

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OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

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1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

(All the Census Publications of this State bear Vol. No. II)

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Plate I : A view of Yadgirigutta, Bhongir Taluk.

—*Courtesy : Executive Officer, Sri Laxmi Narasimhaswamy Devasthanam Yadgirigutta.*

FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit" : "an account of the various kinds and amount of goods manufactured in each district....the ability of the country to produce the raw materials used in them.... how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods ...commerce : the quantity of goods exported and imported in each district; the manner of conducting sales, especially at fairs and markets."

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar.

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Hunter took up the compilation of statistical accounts again in the last quarter of last century. For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc......the Nabadwip Panjika under the imprimatur of *Nabadwipadhipateranugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B.S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W. W. Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory, still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most campact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and

appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination -- declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns : the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to undertake an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire. For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival. It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations. In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were:

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.

(c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are appro-

ved and licensed by the District authorities, for the latter would be a small number compared to the total.

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme. One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators.

The information thus collected was sorted district by district and further sub-sorted by Police Stations. The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows:—

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire.

(b) The second section was to contain all available information on the festival itself, the worship of deities, particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February 1960. My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal. State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures. It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August 1960. Various aspects of the survey, then in progress, were discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961. My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed. It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State. At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to

native craftsmanship and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago: "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy: their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets." Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

NEW DELHI,

September 5, 1964.

ASOK MITRA,

REGISTRAR GENERAL, INDIA.

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Shri Asok Mitra, circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census.

The Survey was somewhat ambitious in scope. It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State. The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition. In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse. Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual *etc.*, connected with every festival. There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation. A questionnaire was finalised in advance on the advice of the Registrar General. The questionnaire forms (given as an Annexure to this preface) together with an appeal which is reproduced below were distributed amongst the Census enumerators to be answered and returned.

"I am sure you will agree with me that there are big gaps in our knowledge of our own country. It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land. Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half. Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half.

It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh. As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material so collected will be compiled and edited in a volume to be published by the Census Office. In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh. I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed.

I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness. Such a volume will be of very great importance to many types of scholars. But this aim cannot be achieved without your help and co-operation. I am aware that you are already under heavy pressure of your own work and responsibilities. Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk."

The enumerators were mostly village school teachers or in a few cases village officers. They had local knowledge of the area they were covering. The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumeration period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local inquiries. The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayat Boards *etc.* Lists of recognised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers *etc.* A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could.

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to

'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first-hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal Census duties of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas; there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached; a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

The filled up questionnaires were sorted out district-wise and then taluk-wise. Rejecting those in which the information was either extremely scanty or insignificant, whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town. An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village. This compendia will be presented in twenty volumes, one for each district. These will form a part of the 1961 Census series of publications. All the Census publication series of Andhra Pradesh State will bear a common Volume No. II (the All India Series being allotted Volume No. I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II *i. e.*, the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume. The location code numbers adopted for the districts are:

No. 1 Srikakulam District
No. 2 Visakhapatnam District
No. 3 East Godavari District
No. 4 West Godavari District
No. 5 Krishna District
No. 6 Guntur District
No. 7 Nellore District
No. 8 Chittoor District
No. 9 Cuddapah District
No. 10 Anantapur District
No. 11 Kurnool District
No. 12 Mahbubnagar District
No. 13 Hyderabad District
No. 14 Medak District
No. 15 Nizamabad District
No. 16 Adilabad District
No. 17 Karimnagar District
No. 18 Warangal District
No. 19 Khammam District
No. 20 Nalgonda District

In each volume, the matter is arranged taluk-wise. At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown. The serial number of each village covered in the compendium is indicated in the map for easy reference. It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village. The pictures are only symbolic.

The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village. It is not as though each temple and deity will necessarily have a festival connected with it. Only those important festivals and fairs that are celebrated by the community are therefore described.

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents. The Telugu calendar, as in Bengal, follows the lunar month consisting of 30 lunar days, beginning on the day of the new moon. The following statement gives the Telugu months and the corresponding period as per the English calendar.

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
Chaitram	March–April
Vaisakham	April–May
Jaistham	May–June
Ashadham	June–July
Sravanam	July–August
Bhadrapadam or Bhadra	August–September
Asviyujam or Asvin	September–October
Kartikam	October–November
Margasiram	November–December
Pushyam or Pausa	December–January
Magham	January–February
Phalgunam	February–March

At the end of the compilation of each district the following are appended :

(1) A calendar of common festivals celebrated in the district together with their description,

(2) A taluk-wise statement of all the fairs and festivals,

(3) A taluk-wise list of markets and *shandies*, and

(4) A month-wise list of fairs connected with the festivals. This was culled from the taluk-wise statement of the fairs and festivals.

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, *etc*.

The extraction of information from the filled in questionnaires was entrusted to Sri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as *Aradhana* and *Andhra Prabha Weekly, etc.* The Research Assistant also conducted local enquiries in a few cases.

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples, *etc.*, who assisted me in compiling the information. I place on record my appreciation of hard and sustained services of my Deputy Superintendents, Sri K. Purushotham Naidu, M. A., and Sri K. V. N. Gowd, B. Com. (Hons.) for helping me in finalising the questionnaire and monographs. The Tabulation Officer, Sri P. Pattayya, the Section Head, Sri Y. Ranganna, the Research Assistant, Sri T. V. S. Ramachandra Murthy and Sri M. K. Nagappa have also been of assistance in bringing out this volume. My office Artist, Sri M. Krishnaswamy, assisted by Sri Mohiuddin Hassan, has produced the Fairs and Festivals maps and other illustrations. The printing was ably supervised by the Upper Division Clerk, Sri Syed Noorullah Hussaini.

A. CHANDRA SEKHAR,
SUPERINTENDENT OF CENSUS OPERATIONS, ANDHRA PRADESH

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village :—
Name of Firka :—
Name of Taluk :—
Name of District :—

A. **The Village :**

1. Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance. Give distance by road from Taluk and Sub-divisional Headquarters.

2. Give an account of the history or legend, should there be any, connected with the origin of the village.

3. What are the castes and classes that live in the village? What are the chief means of livelihood of the various sections of the population?

4. Give details of places of common religious worship?

5. What is the religion which majority of the villagers profess?

B. The Worship of deities and festivals in the village and fairs in connection with them.

(i) The Worship of Dieties & Festival :

6. Name of the festival, its occasion and the time. (Give the English as well as Telugu dates).

7. How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it. Is this festival a particular festival of the particular village/area/caste/class, and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8. Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image. Is this a common village deity or a personal or family deity? Is there any temple or "Sthan" (sacred abode) for the deity in the village? If so, give a description of the same. If the deity has no anthropomorphic [1] or zoomorphic [2] image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

9. Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the saint or the 'Pir', and also narrate the history or any traditional story associated with his life.

10. From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention if there is any special feature about the preparatory work of the festival. Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (annasatra) and common distribution of 'prasad' organised during the festival?

11. Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird or animal sacrifices made? What part of the rituals do these sacrifices constitute?

12. To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari").

13. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14. Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate?

15. What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath *etc.*, observed on any particular festival days?

(ii) The Fair :

16. Where is the fair held? On how much land? To whom does the land belong — to an individual owner, or is it dedicated land? Are taxes, rents, gifts, *etc.*, collected from the fair and festival? At what time of the day or night is the fair usually held? Is there any particular reason why the fair is held on this particular site?

17. How ancient is the fair? For how many days is it held? How many people attend? What are the main castes or classes from which the largest number of people are drawn? Name the neighbouring villages or unions from which people assemble? How many usually attend? What is the average ratio of males and females who attend the fair? What are the main conveyances by which the people and pilgrims travel to the fair?

18. From which places do the shop-keepers and stallholders come? Do the same sellers come regularly every year? What are the articles or commodities that are brought and sold most?

19. How many shops, stalls, booths, *etc.*, are opened in the fair? How many sellers sit in the open spaces? What is the figure of hawkers and pedlars?

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1. Human form.
2. Animal form.

20. Of all the shops, stalls, booths and pedlars, how many sell :

(a) Foodstuffs — sweetmeats, fried chips and other varieties of food.

(b) Utensils — copper, brass, iron, glass, earthenware, *etc.*

(c) Stationery — lanterns, torchlights, looking glasses, combs, and various other assorted goods.

(d) Medicine — Ayurvedic herbs, kaviraji, hakimi, etc.

(e) Books and Pictures — What are the most common types of books and pictures that sell best ?

(f) Clothing materials — mill made, handloom products, piece-cloths, ready made garments,'lungis', sataranjis, mats, etc.

(g) Agricultural and artisanry implements — What are the articles and implements ? Are sales of cattle, goats, birds and other animals transacted ?

(h) Arts and crafts — Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, *etc.* Which are the places from where these articles of arts and crafts usually come for sale? Do the sellers come regularly every year ?

(i) Other miscellaneous articles.

21. What facilities are available for the boarding and lodging of pilgrims or visitors ? Are there any choultries ? Are any special pandals erected ? Is any public feeding organised ? Do outside visitors and pilgrims stay for more than a day for the festival or fair ?

22. What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jatras, theatres, musical soirees, etc., that are organised in the fair. What are the most common themes of the jatra and theatres etc.? Which parties come and from where do they come? Is there any dramatic or entertainment party in the village itself ? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatra and theatres ? Do the same parties come every year ? How many people do see or hear and participate in all the amusements ?

23. Is it a necessaay religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival ?

24. Other remarks : Describe any other features:

Name of correspondent :

Address :

Occupation :

Date of sending the reply :

ఆంధ్ర ప్రదేశ్‌లో జాతరలు ఉత్సవాలు పండుగలు

ప్రశ్నావళి

గ్రామం పేరు :—

ఫిర్కా పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గ్రామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి, అత్యంత సమీపంలోవున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక పడవ మార్గం, దానిదూరం తెలుపండి. తాలూకా, సబుడివిజనుల ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గ్రామ పుట్టుకకు చారిత్రిక లేక పౌరాణిక ప్రాముఖ్యమేదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి ? తరగతులేమిటి ? వివిధవర్గాల ప్రధాన జీవనోపాధులేమిటి ?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి,

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు ?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా):—

(i) దేవతల ఆరాధన ఉత్సవాలు:—

6. ఉత్సవం పేరు, సందర్భం, సమయం, (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి, ముఖ్యంగా తెలుగు మాసములో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి.)

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది ? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో దాన్ని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి ప్రాంతానికి కులానికి తరగతికి మాత్రమే సంబంధించి, అంతవరకే పరిమితమై ఉన్నదా ? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా ?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా ? దేవత పేరుతెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా ? లేక వ్యక్తిగత లేక కుటుంబదేవతా ? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా ? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు రూపంగాని లేకపోతే ఆ దేవతను ఏ రూపంలో ఆరాధిస్తున్నారు ? గ్రామంలో ఇంకా ఏఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి ? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా ?

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పేరుయొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుదుందా ? ఆ మహాత్ముని లేక పేరుయొక్క జీవితాన్ని గూర్చి మత బోధనలనుగూర్చి సమగ్రంగా వివరించండి, ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రచారంలోవున్న ఏదేని కథనుగాని తెల్పండి.

10. దేవతారాధన, ఉత్సవం ఏ తేదీనుంచి ప్రారంభమవుతాయి ? అవి ఎంతకాలం వరకు జరుగుతాయి ? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింప బడతాయి ? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి. ఆరాధన. ఇతర ఉత్సవాల పద్ధతిని, విధానాన్ని సమగ్రంగా తేదీవారీగా వివరించండి, మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి ? ఉత్సవకాలంలో సాముదాయక విందులు, ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా ?

11. ప్రజల కోర్కెల మన్నింపుకుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా ? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి ? పశుల లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి ? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి ?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు ? పూజారి యొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (పదవి)—వీటి పేర్లను తెలుపండి,

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా ? హిందువులు కానివారి ఉత్సవాలలో హిందువులు పాల్గొంటారా ? ఏ మేరకు ఆ విధంగా పాల్గొంటారు ? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా ?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక మత వర్గానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా ? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు ?

15. మత సంబంధమైన ఉత్సవాలలో ఇళ్ళలో పాటించే సాధారణ ఆచారాలేమిటి ? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

ఉపవాసాలు, విందులు, రాత్రిళ్ళు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా ?

(ii) జాతర లేక సంత (తీర్థాలు, తిరునాళ్ళు, పుష్కరాలు వగైరా):—

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తిదా? లేక అది దేవత కర్పించబడిన స్థలమా? జాతర ఉత్సవాల్లో పన్నులు, అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర పగలుగాని, రాత్రిగాని సాధారణంగా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరగడానికి ప్రత్యేక కారణమేదైన వుందా?

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఏన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంత మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కులాలకు లేక తరగతులకు చెందినవారు? ఏఏ పొరుగు గ్రామాలనుంచి లేక యూనియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషుల, స్త్రీల పగటు నిష్పత్తి ఎంత? ప్రజలుయాత్రికులు జాతర కెళ్ళడానికి లభించే ప్రధాన వాహనాలేమిటి?

18. దుకాణదారులు, అంగళ్ళవారు ఏఏ ప్రదేశాల నుంచి వస్తారు? వరసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా? ఎక్కువగా ఏఏ వస్తువులు, సరకులు తెచ్చి అమ్ముతారు?

19. జాతరలో దుకాణాలు, అంగళ్ళు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంత మంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

20. మొత్తందుకాణాలు, అంగళ్లు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రింది వాటిని అమ్మేవెన్ని?

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతరఆహార పదార్థాలు.

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు, మట్టి పాత్రలు.

(సి) సామాను—లాంతర్లు, టార్చిలైట్లు, అద్దాలు, దువ్వెనలు, తదతర వస్తువులు,

(డి) మందులు—ఆయుర్వేద ఓషధులు, కవిరాజి, హకీమి మొదలైనవి.

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏ ఏ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి ?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (కట్‌పీసులు), కుట్టిన బట్టలు, లుంగీలు, సతరంజీలు చాపలు మొదలైనవి.

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏఏ వస్తువులు, పరికరాలు అమ్మబడుతాయి? పశువులు, మేకలు, పక్షులు, తదితర జంతువుల అమ్మకాలు కూడా జరుగుతాయా ?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, పేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బట్టలు మొదలైనవి. మామూలుగా ఈ కళాత్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా ?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన, వసతి సదుపాయాలేమిటి ? సత్రాలేమైనా వున్నాయా ? ప్రత్యేకంగా పెండాలు నిర్మించబడతాయా ? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా ? ఉత్సవానికిగాని, జాతరకుగాని ఇతరచోట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు, ఒకరోజుకంటె ఎక్కువ కాలం వుంటారా ?

22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఈగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైన వాటివివరాలు పేర్కొనండి, నాటకశాలలు మొదలైన వాటిలో సాధారణంగావుండే విషయాలేమిటి? ఏ ఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి ? గ్రామంలోనే ఏదైనా నాటక బృందం గాని, వినోద బృందంగాని వున్నదా ? ఆ బృందం నాయకుని పేరు, చిరునామా తెల్పండి, నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా ? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా ? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది ? వాటిలో పాల్గొనే వారు ఎంతమంది ?

23. ఆరాధన, ఉత్సవ సందర్భాలలో మద్యం గాని ఏదైనా ఇతర మత్తు పదార్థం గాని సేవించడం మతాచారం దృష్ట్యా అవసరమా ?

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి.

విలేఖరి పేరు :—

చిరునామా:—

వృత్తి:—

సమాధానం పంపే తేదీ:—

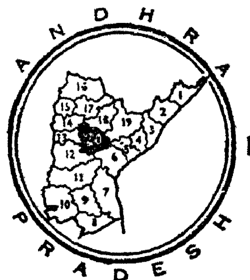
NALGONDA DISTRICT

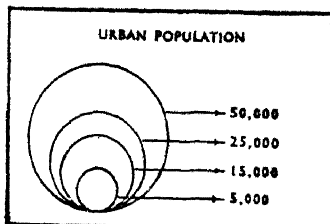
ANDHRA PRADESH

NALGONDA DISTRICT



MEDAK DISTRICT
FROM SIDDIPET
KOLANPAKA
TO CHERIAL
TO KAZIPET
TO WARANGAL
WARANGAL DISTRICT
ALER (7,314)
R.S.
TO JIDAKAL
BHONGIR TK.
ALER RIVER
FROM JANGAON
BHONGIR (11,549)
FROM HYDERABAD
FROM SECUNDERABAD
RAMANNAPET TALUK
MUSI RIVER
FROM HYDERABAD
JAJIREDDIGUDA
RAMANNAPET
SURYAPET TALUK
HYDERABAD DISTRICT
TO KHAMMAM
KHAMMAM DISTRICT
REPALA
NALGONDA TALUK
SURYAPET (16,162)
PALER RIVER
NALGONDA (24,383)
FROM HYDERABAD
ANANTAGIRI
KODAD
BETHAVOLU
CHILKUR
TO VIJAYAWDA
HALIA
MIRYALGUDA (10,024)
HUZURNAGAR (7,333)
HUZURNAGAR TALUK
KRISHNA DISTRICT
MIRYALGUDA TALUK
MELLACHERUVU
FROM MAHBUBNAGAR
DEVARAKONDA (8,311)
PEDDA ADSERLAPALLE
DEVARAKONDA TALUK
CHELKURTHI
PEDDA VAGU
VIJAYAPURI (55,300)
KRISHNA RIVER
NAGARJUNASAGAR
GUNTUR DISTRICT
MAHBUBNAGAR DISTRICT
DINDI RIVER
KRISHNA RIVER





DISTRICT BOUNDARY
TALUK BOUNDARY
DISTRICT HEADQUARTERS
TALUK HEADQUARTERS
(7,333) URBAN CENTRE WITH POPULATION
VILLAGES-POPULATION 5000 AND ABOVE
RAILWAY BROAD GAUGE
NATIONAL HIGHWAYS
STATE HIGHWAYS
OTHER ROADS
RIVER

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad.

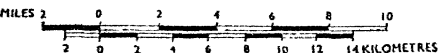
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NALGONDA TALUK

FAIRS AND FESTIVALS

NALGONDA TALUK

NALGONDA DISTRICT, A. P.





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3	12	KOMPALLE	NARASIMHASWAMY JAN-FEB
4	15	SARVEL	RAMALINGESWARASWAMY JAN-FEB
5	47	CHERUGHAT	RAMALINGESWARASWAMY JAN-FEB
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M HASSAN

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad.

Section I

NALGONDA TALUK

Rajkonda — Situated at a distance of 7 miles from Narayanapur, 30 miles from Hyderabad and 40 miles from Nalgonda in the midst of hill ranges.

The place was the seat of an Andhra Kingdom for nearly 100 years from about the middle of the 13th century. The kings were renowned for their patronage to poets and artists. They belonged to Recharla dynasty and the capital was named Recharlakonda which gradually came to be called Rechakonda or Rachakonda.

The Padmanayakas of the Recharla dynasty, who were the contemporaries of the Reddy Kings of Andhra, were originally the army chiefs under the Kakateeya Kings of Warangal. With the decline of the Kakateeya rule, these Padmanayakas became independent rulers at Rachakonda. Singamanayaka I who established the kingdom was the first king in the line. His son Anapothanayaka who reigned between 1361–1384 strengthened the walls of the fort. In a battle in 1368 he killed the King of Bhimavaram and gradually extended his kingdom by annexing Orugallu (Warangal), Bhuvangiri (Bhongir), Panagal and Medak of Telengana and earned the title 'Andhradesadheeswara'. Anapothanayaka, who courted friendship with the Bahmani Sultans after giving away to them the Golconda fort, was succeeded by his son, Singamanayaka II, (1384–1399) who was a great scholar and a poet and earned the title 'Sarvagna'. After his period, Anapothanayaka II and Kumara Madhavanayaka severed friendship with the Bahmani kings and became the supporters of the Vijayanagar kingdom. After them, Singamanayaka III (1425–1455) assumed the title of 'Sarvagna', formed alliance with Lingamanayaka of Devarakonda, the kings of Vijayanagaram and Kapileswaragajapathi of Kalinga and subjugated Warangal. But the military prowess of Ahamad Shah, the Bahmani Sultan cut short the progress of Singamanayaka III who fled away to Bellamkonda fort and died there. The dynasty of Padmanayakas of Recharla became thus extinct.

The Padmanayakas of Rechakonda patronised literature and arts. Singamanayaka II was a scholar in Sanskrit. Besides being the author of 'Rasarnava Sudhakara' he patronised many poets like Visweswara, Mallinatha, Apparaya and Gowrana. He also bestowed honours on that great devotee and author of Telugu Bhagavatha namely Pothanamathya. During those days the villages were self-contained and self-supporting units with flourishing cottage industries. Many Ayurvedic drugs were believed to be available at Rachakonda and still the native *vaidyas* of the nearby places procure some drugs from here.

The area is at present all forest with no roads, and with the mountain ranges extending to about 8 miles around. The fort has a single main entrance; there is only one other side exit at a distance of about one furlong in the fort. On the top of two high hills, the fort stands with massive walls and with a moat all round the hills. A flight of steps leads to the top of the hill. On the hill to the right is a dilapidated palace with shelters for the guards in the walls. Below the palace there is a small hidden *mantapam* used by kings for hiding in times of danger. A little down between the two hills, there is a spring one and half feet wide and thirty feet long, the depth of which is unknown and which never dries up, and which probably was the source of water for the entire fort. There are signs that water was baled out from this. There are several old temples on the hill with inscriptions of that period. There is a pond called Gurralakoneru, which was used for water for horses and elephants. As this pond is on the Nagarayani hill, the latter is called Gurralakonerukonda. All these go to show that there existed a very prosperous town here in the past.

Many Lingams and Bhairava images that are found on stones and doorways around indicate that the original rulers were Saivites and that Saivism found favour in the court. Vaishnavism later gained a foothold here because of Varadacharya, son of Vedantadesika, who came here and vanquished the Saiva Pandit Sakalya by his erudition.

The base of the hillock on the left side is called Pattabhigutta. Between two rocks of 100′ height on this hillock, there is a small cave through which only one person can pass at a time. In that cave again

there is a tunnel at a height of about 50′ on the right hand side. The tunnel has an opening 1½′ long and 1′ wide, through which can be seen in the tunnel fine images of Sri Rama Pattabhishekam and Dasavataras in a line sculptured on a rock. Light falls on the images through a hole made in the rock and makes them visible. It is wonderful how the beautiful images could be chiselled out in a narrow tunnel where only one person could pass through at a time. It is said that Pothana spent his time here writing poetry and in meditation.

The total population of the village is 295 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (7); and Muslims. Their means of livelihood are agriculture and agricultural labour.

An interesting account is given of an old temple of Rama in a dilapidated condition on the top of the Pattabhigutta. Singamanayaka II, who constructed the temple called for sculptors to prepare suitable idols of Rama, Lakshmana and Sita. As he was worried, since he could get none that could satisfy his standard, Lord Rama appeared in the form of a sculptor and undertook to give him in nine days the idols that would satisfy the king. Accordingly on the ninth day, there stood in the temple exquisitely chiselled images. A *mantapam* at a small distance from this hillock is said to be the place where girls used to entertain the kings with their dances.

Down below at the base of the hill Anapothanayaka II constructed a temple and reinstalled the idols here brought from the temple on the hill mentioned above. The sculptures on the temples resemble Kakateeya style at some places. Recently, a devotee has made arrangements for daily worship of the idols in the temple downhills.

There are three *dargas* built in memory of three Muslim brothers, Galib Shahid, Bhole Shahid and Bhale Shahid who died in battles in the days of Quli Qutub Shah of Golconda. Two miles to the west of the *darga* there is the stone image of Akka Polkamma, a female whose breasts were cut off. A strange story is said about this statue. The last king that ruled from this fort got prepared cups of different sizes and ordered his servants to use them to measure the size of the breasts of all the women and to collect from them coins full of the cup of the size of their breasts. A washerwoman, who resented the idea with a sense of honour, cut off her breasts when the king's servants were about to approach her and died cursing the king. The downfall of the king and extinction of the dynasty are attributed to that curse. That statue was installed in memory of that woman here.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March–April). It is being celebrated for the last 2 years and is confined to the place and managed by a devotee.

Urs is celebrated near Galib Shahid *darga* on *Magha Bahula Amavasya* (January–February), that is on the second day of Sivaratri. It it an ancient festival confined to the residents of the neighbouring villages who come there and liquidate their vows. About 600 people congregate.

SOURCE: 1. *An article in Andhra Prabha Weekly, dated* 4–3–64.

2. *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

2. **Kishtapuram** — Situated at a distance of about 18½ miles from Nalgonda.

The population of the village is 970 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (194). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Rama is worshipped in the village.

Sri Rama festival is celebrated for 5 days in *Chaitram* (March–April). About 500 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

3. **Kompalle** — Situated at a distance of 20 miles from Nalgonda.

The total population of the village is 1,614 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (228). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Narasimhaswamy is worshipped in the village.

Sri Narasimhawswamy Jatara is celebrated for two days from *Magha Bahula Amavasya* (January-February). About 200 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

4. **Sarvel**—Situated at a distance of 4 miles from Narayanapur and 40 miles from Nalgonda.

The total population of the village is 4,430 and it is made up of the following communities: Caste Hindus—Brahmin, Reddy, Vadrangi, Kummari, Rajaka, Mangali, Goundla, etc; Scheduled Castes (795); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

Lord Ramalingeswaraswamy temple on the outskirts of the village, with the copper images of Parvati and Siva in human form, is the place of worship in the village.

Sri Ramalingeswaraswamy festival is celebrated for 28 days from *Magha Suddha Dasami* (January-February). *Kalyanam*, *seva* (*puja*), *rathothsavam* and *santarpana* are performed during the festival days. This festival is being celebrated for the last 35 years and is of local significance. A Brahmin of Bharadwajasa *gotram* is the *pujari*. Local Hindu people of all communities participate in the festival.

SOURCE: *Sri V. Pulla Reddy, Sarpanch, Sarvel.*

5. **Cherughat**—Situated at a distance of 10 miles from Nalgonda.

The total population of the village is 2,505 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (366). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramalingeswaraswamy is worshipped in the village. A festival is celebrated for 6 days from *Magha Suddha Sapthami* to *Dwadasi* (January-February). About 2,500 Hindus, local and from neighbouring villages, congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

6. **Goplaipalle,** hamlet of **Narkatpalle**—Situated at a distance of 13 miles from Nalgonda.

The total population of the village is 2,523 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (388); and Scheduled Tribes (11). The chief means of their livelihood are agriculture and agricultural labour.

Lord Siva is worshipped in the village.

Mahasivaratri is celebrated for 3 days rom *Magha Bahula Triodasi* to *Amavasya* (January-February). About 500 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

7. **Akkinepalle**—Situated at a distance of 19 miles from Nalgonda.

The total population of the village is 2,885 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (568). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Balajiswamy is worshipped in the village.

Sri Balajiswamy festival is celebrated for 12 days from *Phalguna Suddha Ekadasi* (February-March). About 1,000 Hindus, local and from nearby villages, congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

8. **Shapalle**—Situated at a distance of 16 miles from Nalgonda.

The total population of the village is 1,047 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (238). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Narasimhaswamy is worshipped in the village.

Sri Narasimhaswamy festival is celebrated for 10 days in *Pushyam* (December-January). About

1,500 local Hindus of all communities participate in the festival.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

9. **Munukuntla** — Situated at a distance of 12 miles from Nalgonda and 40 miles from the Bhongir Railway Station. As *munis* (sages) were believed to have lived here in the past, the village has come to be called Munukuntla.

The total population of the village is 1,573 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Vadla, Kummari, Kamsali, Golla, Padmasale, Kammara, Veeramushti, Chakali, Mangali, Goundla, Telaga, Tenugu, Bestha, Velama, Balija, Jangam, etc., and Scheduled Castes (429)—Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, toddy-tapping, weaving and other traditional occupations.

The temples of Chennakesavaswamy, Anjaneyaswamy and the village deities Maremma, Mutyalamma, Kota Mysamma, with the stone images in human form, Veerannadeva and Gangamma are the places of worship in the village.

Bonalu festival for the village deities Mutyalamma, Maremma and Kota Mysamma is celebrated at a time for 3 days from *Sravana Bahula Dasami* to *Dwadasi* (July–August). Goats and fowls are sacrificed to Mutyalamma in fulfilment of vows. Animals are sacrificed once in 3 years to Kota Mysamma. The villagers are the patrons and the followers are Chakalis and Mangalis. The local devotees of all communities participate. The *pujari* is a Kummari with hereditary rights. *Prasadam* is distributed to all and there is free feeding also. Veerannadeva's festival is celebrated for two days from *Magha Bahula Triodasi* (January–February).

SOURCE: *1. Sri P. Rajireddy, Assistant Teacher, Edulur.*
2. Sri N. Lakshma Reddy, Police Patel, Munukuntla.

10. **Shaligauraram** — Situated at a distance of 21 miles from Nalgonda.

The total population of the village is 2,855 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (500). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sita Ramaswamy is worshipped in the village. A festival of Sita Ramaswamy is celebrated for 5 days in *Chaitram* (March–April). About 300 local Hindus of all communities participate in it.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

11. **Itkulpahad** — Situated at a distance of about 22½ miles from Nalgonda.

The total population of the village is 2,449 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (307). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venkateswaraswamy is worshipped in the village. A festival for Him is celebrated for 5 days from *Phalguna Suddha Panchami* (February–March). About 300 Hindus of the village participate in it.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

12. **Gudivada** — Situated at a distance of 20 miles from Nalgonda. It is believed that the village was named Gudivada because of existence of a Siva temple there (gudi means temple).

The total population of the village is 1,868 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (502). The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

Lord Siva temple and Venkateswaraswamy temple on a hillock are the places of worship in the village.

Mahasivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January–February). Offerings are made in the form of money also. The festival is being celebrated since a long time. About 2,000 Hindus, local and from nearby villages, participate in the festival. One Sri Balija Veerayya is the *pujari*. *Prasadam* is distributed to all.

A fair is held for 3 days in this connection.

Hawkers gather from other villages dealing in sundry articles, eatables, toys, etc.

SOURCE: *Sri V. Sree Rangam son of Ramanujachari, Gudivada.*

13. **Vallala** — Situated at a distance of 17 miles from Nalgonda.

The population of the village is 2,375 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (320). The chief means of their livelihood are agriculture and agricultural labour.

Lord Sambhulingeswaraswamy is worshipped in this village. A festival in His name is celebrated for 5 days from *Phalguna Bahula Amavasya* (February-March). About 800 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

14. **Anneparthi** — Situated at a distance of 6 miles from Nalgonda.

The population of the village is 1,185 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (302). The means of their livelihood are agriculture and agricultural labour.

Lord Sita Ramachandraswami is worshipped in the village. A festival is celebrated for 10 days from *Chaitra Suddha Navami* (March-April). About 1,000 local Hindus participate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

15. **Kakulkondaram** — Situated at a distance of 8 miles from Nalgonda.

The population of the village is 868 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (152). The chief means of their livelihood are agriculture and agricultural labour. Ramulabanda is a hamlet of this village.

Lord Sita Ramachandraswamy is worshipped in these two places. An *uthsavam* in His name is celebrated for 10 days in the period from *Phalguna Suddha Panchami* to *Purnima* (February-March) in the village as well as in the hamlet. About 1,000 Hindus congregate from these and neighbouring villages.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

16. **Thummalpalle** — Situated at a distance of about 24 miles from Nalgonda.

The population of the village is 795 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (173). The chief means of their livelihood are agriculture and agricultural labour.

Lord Ramalingaswamy is worshipped in the village. His festival is celebrated for 6 days from *Magha Bahula Dasami* to *Purnima* (January-February). About 1,000 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

17. **Chandoor** — Situated at a distance of about 25 miles from Nalgonda.

The total population of the village is 4,077 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (136). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lord Markandeswaraswamy is worshipped in the village. A festival is celebrated for 6 days from *Chaitra Suddha Navami* to *Chathurdasi* (March-April.) About 300 local Hindus congregate for the festival.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

18. **Kangal** — Situated at a distance of 8 miles from Nalgonda.

The total of population of the village is 3,180 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (720). The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Lord Venugopalaswamy is worshipped in the village. A festival is celebrated for 3 days from *Phalguna Suddha Purnima* to *Bahula Vidiya* (February-March). About 2,500 Hindus congregate from this and the neighbouring villages.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

19. **Nalgonda** — District headquarters. Bhongir is the nearest Railway Station at a distance of 48½ miles to this place. There are communication facilities to important cities and towns such as Hyderabad, Nagarjunasagar, Suryapet, Miryalguda, Devarakonda, etc.

Neelagiri or Blue Hill, now called Nalgonda, was known in the ancient days also and hoary legends hail Nalgonda as part of the holy land trodden by Lord Sri Rama and his consort Sita.

It is the land of successive Andhra Kings who built empires, ruled the Deccan and maintained their independence unaffected defying the onslaught of even the great Pulakesin. A branch of Kudumba dynasty of the Andhra Kings ruled over this territory with Panagal as their capital till Kirti Varman, the Chalukyan King, conquered them. Later, it formed part of the Warangal Kingdom. The Kakateeya Kings of Warangal erected among other buildings, the temples of Sri Pachchala Someswara and Sri Chayala Someswara at that capital Panagal, which is at present a hamlet of Nalgonda. Later, Nalgonda became the capital of Jalal Khan, who fought many a valorous battle against the Bahmani Kings.

Nalgonda, though taken over by the Rajas of Warangal upon the dissolution of the Bahmani Kingdom, was reconquered by the Qutub Shahis of Golconda. Nalgonda was thus a strategic battle field where many a king lost or won his supremacy. Though Auranga-zeb added it to Deccan Suba, it had to be reannexed to Hyderabad only by Nizam-ul-Mulk Asaf Jah.

Exciting monuments, forts and temples, which have survived the ravages of time and vandalism, proclaim even to-day Nalgonda's glorious history and architectural splendour. There is a forty one feet high single stone pillar of the Kakateeya period at Nalgonda.

The total population of the Town is 25,283 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Muthracha, Chakali, Mangali, Gowda, Kapu, Vadla, Kummari, Kamsali, Golla, Kammara, Padmasale, Veeramushti, Telaga, Bantu, Bestha, Balija, Jangam; Scheduled Castes (3,301)-Mala, Madiga; Scheduled Tribes (7); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, services and other traditional occupations. Several are employed in the Government and Municipal offices and Educational Institutions. Along with groundnut, castor is an important cash crop.

Two Siva temples with stone Sivalingams, Rama temple with the images of Rama, Lakshmana and Sita, Hanuman temple, Andal temple, Panniddaralwars temple (the temple of the twelve Vaishnava saints), eight mosques and two churches are the places of worship in the Town. On the northern hill, there are the temples of Parvati Sankara, Anjaneya, Rama and Kanakadurgamma and B amhamgari *Boorguchettu* held sacred and worshipped. These temples on the hill are about a furlong away from the *darga* of Lateef Shah Vali Alla Khadri which is about 450 feet high. At the foot of this hill, there is the tomb of Madar Saheb, a Muslim saint. On the southern hill known as the Kapuralagutta (hill of residences, there still being the ruins of habitations) there is a *hastham* (palm) worshipped by Muslims. There is also a temple which is in complete ruins. Two wells *Vendiginnelabhavi* (well of silver vessels) and *Paidiginnelabhavi* (well of gold vessels) are of ancient fame. There appears to be a chain made of stone in the latter well which can be lifted up but cannot be taken out of the well.

Sivaratri is observed at one of the Sivalayams, namely, Kasi Viswanathaswamy temple for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Usual fasting and *jagarana* are observed on *Chathurdasi*. *Naivedyam* is offered on the last day. There is special *deeparadhana*. Cocoanuts, sweetmeats and fruits are offered. It is an old local festival. Vaisyas are the patrons. A thousand Hindus congregate. *Prasadam* is distrubuted to all and *santharpana* (free feeding) is arranged on the third day.

Sri Rama Navami is celebrated in Rama temple. This being one of the few temples of the town where no special Hindu festival is held, it is important though only of local significance. The Lord is decorated along with Lakshmana and Sita and worshipped. Fruits, *vadapappu* and *panakam* are offered. A committe manages the temple and the festival out of contributions from the devotees of the place. *Pujaris* are Dravidas of Ashta *gotram* with hereditary rights.

Lateef Shah Vali Alla Khadri Urs is celebrated annually. The Vali was a great saint respected both by Hindus and Muslims. This Vali is believed to be one of the numerous Muslim saints that had come to India to teach the religion of the Prophet. He had settled down on a hillock at Nalgonda. He was very pious and remained a bachelor till the end. Without any distinction of caste or creed, he did service to humanity. He relieved several people of their physical, domestic, mental and economic difficulties by advising them to have faith in the Lord and to pray for relief. He gave only *vibhuthi* to the devotees. The public of Nalgonda and of the neighbourhood developed a great reverence for him; and after his death a tomb was constructed on the hill with steps to reach it. The then Nizams took great interest in this popular saint and assigned the whole hill to the tomb of the saint towards its maintenance, and it has been registered in the Vali's name in the government records. The hill has an area of 500 acres and a level plot of about two acres on the top is used to raise paddy with the water from a small tank there and a well.

The Urs is celebrated for two days from a Thursday in the Muslim month of *Rabi-us-sani* (August–September). The *gandham* procession starts at about 4 p. m. from the Madina *Masjid* in the town. New silk cloth for covering the tomb on the hill, fruits, flowers and sweets are carried in plates and the procession passes through all the important streets of the town. Children are taken under the *gandham* for the blessings and protection by the Vali. By the time the procession reaches the foot of the hill, the Collector would be waiting to carry *gandham* a few steps, as a token of the previous practice of carrying the *gandham* by the collector, when the procession used to start from the collector's office. Then the *gandham* reaches the *darga*; and the tomb is decorated with the new covering cloth, flowers and garlands. Sweets and fruits are offered, and the night is spent in reading Quran and singing the praise of the Lord and the Vali. On the second day, there would be lighting on the hill, as is done during Deepavali, both by the devotees and the *Darga* Committee, some even carrying generators on to the top of the hill. *Qawali* at the Panjesha *peerlakatta* in the town is a speciality during the second day and is continued at times on the third day. This is a function in which the praise of the Vali is sung to the accompaniment of drums and musical instruments. Trained parties are brought over from Hyderabad for the function.

This festival is over three hundred and fifty years old started by a Jangam lady Nagamma, extending to the neighbouring places of Nalgonda. The Manager of the *darga* and the Urs was the Collector of Nalgonda before Police Action. After Independence, the management has been transferred to a committee. The chief source of income is the auction of the rights of grazing cattle on the hill of the *darga*. It is supplemented by contributions from the devotees. About 10 to 15 thousand devotees, irrespective of caste or creed, take part in the festival. The *mujavar* is a Muslim and *prasadam* is distributed to all. Daily devotees go up the hill and offer *fateha* (chanting in Arabic). On the hill, the rocks and the trees afford shelter to those who stay there. There is a choultry affording accommodation for about fifty persons. The Urs is usually arranged on a Thursday when there is moonlight as there are no lighting arrangements on the hill. The small tank and the well cannot supply enough water during the period. The committee as well as some devotees transport water uphill.

At the foot of the hill a fair is held for two days where eatables, sundry articles, *puja* articles, etc., are sold. A few magicians entertain the people at the foot of the hill.

Panagal — Situated at a distance of 1½ miles from Nalgonda. Now a small village, and hamlet of Nalgonda, it was once the capital of "A branch of the Kudumba dynasty of the Andhra rulers who ruled over this territory with Panakal as their capital till Kirti Varma, the Chalukya King conquered them. Later it formed part of the Warangal Kingdom." [1]

It was in the 11th Century A. D. that the Cholas prospered and ruled over vast tracts of Andhra with governors' headquarters at Vardhamanapuram, Kandur and Panagal. After the fall of Thailapadeva, Udayaraju, the governor at Panagal

1. *Places of Interest in Andhra Pradesh* by Information and Public Relations Department.

declared independence in 1157. Udayaraju was a Jain and hated the Veerasaivas. Namayya was a Veerasaiva and a great disciple of Panditharadhya, one of the five *Acharyas* of Veerasaivism in *Kaliyuga*. Unable to withstand the torture from Udayaraju, Namayya hanged himself to death. Panditharadhya cursed the King and left Panagal. The following is an extract from Panditharadhya Charitra by Palakuriki Somanatha :

"కాదింక నీపానుగంట నుండగను
Kadinka neepanuganta nundaganu

హా దేవుభక్తుల కనుచుగట్టులుక
Ha Devubhakthula kanuchu gattaluka

మసలక పండిత మల్లిఖార్జునుడు
Masalaka Panditha Mallikharjunudu

వెసదనర్పక బురికెడలంగ వెనుక
Vesadanarpaka burikedalanga venuka

నక్కజంబుగ పూచెనంత గల్పొన్న
Nakkajambuga pooche nanta galponna

కుక్కరో కుఱ్ఱని గూసె గల్కోడి
Kukkaro kurrani goose galkodi

పురి మహోత్పాతముల్ పుట్టె వెండియును
Purimahothpathamul putte vendiyunu"

After Mallikharjuna Panditharadhya had left Panagal. the stone *ponna* tree flowered and the stone cock crew and subsequently great mishaps occured in that place. *Kalponna* (stone ponna) and *kalkodi* (stone cock) we e the signs of Chola rule and it was the belief of those days that the stone tree would flower and the stone cock would crow foreboding a catastrophe. Several leading men of the place who left the place apprehending catastrophe because of this foreboding were dubbed as the cowards of Panagal (పానుగంటి పలుగాకులు — Panuganti palugakulu). In fact "Panuganti Palugakulu" is a current saying in Andhra as is "Nellore Nerajanalu" i. e., the extremely wise women of Nellore.

Panagal is believed to have been the scene of the popular story of Balanagamma. Balanagamma was a princess and the last of the seven daughters-in-law of the then ruler of Panagal. Mayala Fakir, a wicked magician of Nalgonda had come to Balanagamma, in the guise of a *sanyasi* and begged for alms. Thereupon when Balanagamma, deceived by the Fakir, crossed the *raksharekha* (protective line) drawn by her husband with strict instructions not to cross it during his absence, she was converted into a dog, taken to his hill-cave and put to many troubles. Her baby son grew up meanwhile and rescued her ultimately. Ballads and stories are sung about Balanagamma very popularly throughout Andhra Pradesh. There is also a hint that this was the capital of King Nala of the puranic story.

There are historical proofs that Panagal was the seat of ruling princes successively during the times of Yadavas, Cholas, Chalukyas and Kakateeyas. It is during the time of the Kakateeyas that the temples of Panagal, renowned for architectural beauty came into being. Udayaraju of Choda dynasty constructed in the year 1124 one of the biggest tanks of the present Nalgonda district to the north-east of Panagal. This tank is known as Udaya Samudram or Udayadithya Samudram. There is an inscription on the tank bund recording that "Navillakaththuva", a canal, was supplying water to the tank. The last of the Nizams, Mir Usman Ali Khan improved the supply canal after constructing a dam across "Asaf Nehar" near this Navillakalava. It is known from an inscription that the produce under the tank used to be divided in those days between the king, the people (i.e., cultivators) and Muslims and Brahmins in the ratio of 2: 3: 4 respectively. At present, the tank irrigates thousands of acres of land. There are the ruins of a mud fort with a circumference of two miles. A number of big wells of olden days within a radius of two miles from the village is a striking feature of the place.

The temples of Pachchalasomeswara and Chayasomeswara with Sivalingams are the ancient ones. Chennakesavaswamy temple is also an old one. Venkateswara temple, two temples of Anjaneyaswamy, and the temples of Mahalakshmamma, Mutyalamma, Bangaru Mysamma, Kota Mysamma, Kanakadurgamma and a few mosques are the other places of worship at Panagal.

Pachchalasomeswara temple is just on the northern side of the village. There are a number of big trees within the spacious compound of the temple and this conjectured to be the origin for the epithet *pachchala* (green). The deity appears to

have had costly jewels of pearls and precious stones, *pachchalu* (green ones) being conspicious. The Lingam is said to have had such a stone of considerable size. The cavity on the Lingam, which is now seen, is said to be the spot where the stone was before it was stolen. This looks an appropriate origin for the epithet *pachchala.* During its prosperous days, the temple appears to have been a place of *nityakalyanam* and *pachchathoranam* (daily festivals and festoons of green leaves). This also is claimed to be the reason for calling the Lord Pachchalasomeswara. Black stone was used for the walls and the sixty six pillars of the temple built in architecture of Kakateeya school. These pillars, particularly the four central ones, look as though of recent polish. The pictures selected and the exquisite art with which they have been endowed are enchanting to a Hindu devotee. Some of the panels depicted are the following : (1) Ravana Vadha (killing of Ravana by Rama) with the severed heads and the trunk, (2) Jatayu Vadha (Ravana killing Jatayu, the eagle which obstructed his flight to Lanka with Sita), (3) Ravana appearing before Sita in the form of a mendicant, (4) Samudramadhanam (churning of the ocean of milk by Devas and Danavas for nectar), (5) Narasimha killing Hiranyakasipu, (6) Kumaraswamy killing Taraka, (7) Lord Vishnu in the form of Mohini deceiving the Danavas with her beauty and dance and giving the pot of nectar to Devas, (8) Seshasai (Lord Vishnu reclining on the seven hooded serpent with Lord Brahma in His umbilicus and Lakshmi at His feet), (9) Lord Krishna lifting Govardhanagiri, (10) the war between Karna and Arjuna, (11) Hanuman flying in the air with Sanjeevi hill on his head to save Lakshmana who had died in the war with Indrajith, son of Ravana, and (12) Indra holding the court. The other pillars and stones of the temple walls are full of interesting representations from Hindu epics Ramayana & Mahabharata and mythology. Astadikpalakas with their consorts and *vahanams,* Brahma and Saraswati, Ardhanareeswara (Lord Siva with the right portion as Eswara and the left portion as Parvati), the figure of Lord Siva in Siva Thandavam pose (pose of wild dance) in the middle of a big lotus on the ceiling arrest the attention of the visitors. The figures on the outside of the walls of sanctum sanctorum have their own attraction, besides the beauty of workmanship. The several dance poses, the musical instruments of different types and the twenty styles in which the hair was braided by the women of those days which are minutely depicted throw an interesting light on the social customs of those days. The Sivalingam has a cavity on it as described above, and the Basava was mutilated by the Muslims. The temple actually looks like a ruined one. The stone elephants at the main entrance have broken trunks greeting the visitor. The temple perhaps would have been raged to the ground by now but for the interest evinced by Sri Kishan Prasad, the then Prime Minister of Nizam' of Hyderabad who chanced to visit the temple in 1923. Struck by the architectural beauty of the temple, he immediately ordered the Archaeological Department of the State to take over the temple under its maintenance, carry out the possible repairs and preserve the relics within an enclosure near the temple. These relics number over thousand five hundred pieces collected from this temple and the Chayasomeswara temple.

Chayasomewara temple is to the east of the village at a distance of one mile in the midst of the paddy fields under the tank Udayasamudram and the Lingam in the temple is thus generally in knee deep water. The temple had been constructed by great masters of engineering skill and of properties of light. Round the temple in the eight corners, there are eight *mantapams* of small size and the main temple is in the middle with three sanctum sanctorums. The main entrance faces south, and in the sanctum sanctorum on the left, there is a shadow on the wall behind the Lingam in the form of a pillar. This shadow pillar is always seen on the wall standing steady in the same position throughout the day. It can be seen there even during cloudless nights, a couple of days before and after the full moon. This looks like a shadow without an original object and several have failed to trace the object of the shadow. If one stands at the door of the sanctum and touches the right side, the shadow of the hand touches the left side of the shadow pillar and *vice versa.* In the sanctum opposite to this sanctum, if one waves his hand, two pairs of shades, one pair to the left and one to the right appear on the wall. In the sanctum facing the main entrance, three clear shadows of the hand waved at its entrance are seen on the wall, one directly in front of the entrance and two on either side. Two more shadows on either side are said to appear very faintly when the sky is clear.

The side walls of the *mantapam* before the sanctum, the two stone pillars on the entrance side of this *mantapam*, the spaces between these pillars and between the pillars and the walls, in front of all the three sanctums and the pillars on the half walls all round the central space and the four central pillars in this space let in light in such a way as to give rise to this interesting phenomenon of shadows. From the centre of the central space in the temple all the three sanctums are at a distance of fifteen feet. The advanced knowledge of the old Indian *vasthusasthra* (science of buildings and architecture) had been mastered and given a concrete demonstration in this temple. It is clear that the shadow is the shadow of no pillar at all. It is the double shadow of the two side walls of the *mantapam* and the two front walls of the sanctum. The other pillars and walls are so arranged as not to allow any direct light to fall on this double shadow which stands steady on the back wall of the sanctum in the form of a pillar.

There is a Basava in the central space whose head was severed from the body. The decorations carved round its body and neck are exquisite. It resembles the Nandi in the Thousand Pillars Temple at Warangal both in size and workmanship. It became a victim of vandalism. A story is current about breaking the neck of Basava. It appears to have been inscribed on the neck of this Basava the ambiguous Telugu words "అమెడలో ద్రవ్యం కలదు" (*Amedalo dravyam kaladu*). They mean "there is wealth at a distance of *ameda* or eight miles." Attempts were made in several places at a distance of eight miles from Basava to unearth the wealth. But it was not such an easy task to locate the place, even if the interpretation was correct. The disappointed treasure hunters gave their own interpretation to the word "అమెడలో-*Amedalo*" as "in that neck" and broke the neck of the bull only to realise their folly and false interpretation. It is nowhere indicated who this great architect was except that one can infer him to have been a Kannadiga from the Kannada inscription in the temple. There is a big pond to the east of the temple and the levels of water in it and around the Lingam in the temple used to be the same. But the pond is almost silted up now.

Sivaratri Brahmothsavam is celebrated for eight days from *Magha Bahula Chathurdasi* (January-February) in Pachchalasomeswaraswamy temple. There is no car festival now as the temple car is out of order and no-body has interested himself in getting it repaired or renewed. On *Chathurdasi* the *uthsavam* commences with special worship such as *Rudrabhishekam*, offerings and *prabhothsavam* in the night (dragging a small four-wheeled vehicle with the procession idols on). The devotees fast the whole day, take some fruits and tiffin in the night and observe *jagarana* the whole night attending to *puranas*, *harikathas* and *bhajans*. *Agnigundam* (fire walking) and feast are observed on the second day. *Ekanthaseva* is on the third day. The remaining five days are spent in worship, offerings by the visitors and *nandikoluseva* within the compound of the temple. This is an ancient festival confined to this and a few nearby villages. Some of the educated people of Nalgonda who have an idea of the glorious past of Panagal and of the Lord spend the first and second days at this sacred place. The building is looked after by the Archaeological Department. The Jangam *pujari* and a few Lingayats and non-Lingayat Saivites of the place raise subscriptions and conduct the festival. A couple of thousands of Hindu people from Nalgonda and the neighbouring villages congregate. The *pujari* is a Jangam.

There is no annual celebration at Chayasomeswara temple.

The car festival at Venkateswara temple is celebrated for 10 days from *Vaisakha Suddha Purnima* (April–May). The festival commences with *ankurarpanam* on the first day, followed by *homam* on the second, *dopu* on the fifth, car festival on the sixth and *chakravari* (bath to the Lord in the tank) on the seventh day. There are only processions on the third, fourth, eighth and the ninth days. The festival concludes on the tenth day with *dhwajavarohanam*. This is an ancient festival and is of local significance. The *pujari* manages the temple affairs and the festival with the local assistance and subscriptions and the scanty income from the 36 acres of the Inam land, most of which is under water during the rainy season. About a thousand local Hindus congregate. The *pujaris* are the members of the Kommanduri Brahmin family of Kowsika *gotram*.

SOURCE: *1. Article (based on the works by Sri A. Bhaskararao, and Sri T. Lakshminarasimha Rao of Ramagiri and Sri Madhusudanarao of Nalgonda) in*

Andhra Prabha Weekly *dated 3-7-63, pages 38, 40 and 41 supplemented by the Research Assistant.*

2. Places of Interest in Andhra Pradesh *by Information and Public Relations Department, Hyderabad.*
3. *Headmaster, Government Multipurpose High School, Nalgonda.*
4. *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

20. **Melladuppalpalle** — Situated at a distance of 5 miles from Nalgonda.

The population of the village is 909 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (221). The chief means of their livelihood are agriculture and agricultural labour.

Lord Narasimhaswamy is worshipped in the village. A festival is celebrated for 3 days in *Chaitram* (March-April). Local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

21. **Jangamreddigudem** — Situated at a distance of 8 miles from Nalgonda.

The population of the village is 1,345 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (205). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Markandeswaraswamy is worshipped in the village. A festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). About 6,000 Hindus congregate from this village, its hamlet Ramalingalagudem and the neighbouring villages.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

22. **Thatikal** — Situated at a distance of 12 miles from Nalgonda.

The population of the village is 1,459 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Goundla, Velama, Tenugu, Balija, Padmasale, Golla, Yerukula; and Scheduled Castes (132). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramalingaswamy temple with the stone Sivalingam is the place of worship in the village. Maremma and Mutyalamma are also worshipped.

Sri Ramalingaswamy Aradhanothsavam is celebrated for 5 days from *Chaitra Bahula Navami* to *Triodasi* (March-April).

This festival is being celebrated for the past 25 years and is confined to this and nearby villages. Sri Podupuganti Gantaiah is performing the *pujas* with the help of the villagers. About 300 Hindus, local and from nearby villages, congregate. The *pujari* is a Balija Lingayat.

A fair is held in this connection for 5 days near the temple. A few shops are held with eatables, toys, etc.

Bonalu are offered to Mutyalamma and Maremma deities in *Sravanam* (July-August). Fowls and sheep are sacrificed to the deities.

SOURCE : 1. *Sri M. Paramesam, Sarpanch, Thatikal.*
2. *Sri Mohammad Yakub, Kotwal, Thatikal.*

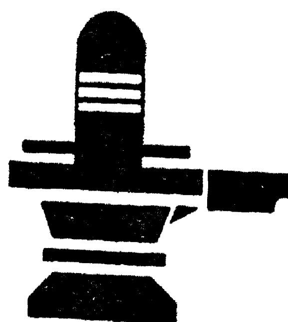
23. **Nakrekal** — Situated at a distance of 12 miles from Nalgonda.

The total population of the village is 3,616 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Goundla, Tenugu, Mera, Vadrangi, Vadde, Kamsali, Padmasale, Kummari, Chakali, Mangali; Scheduled Castes (604); Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

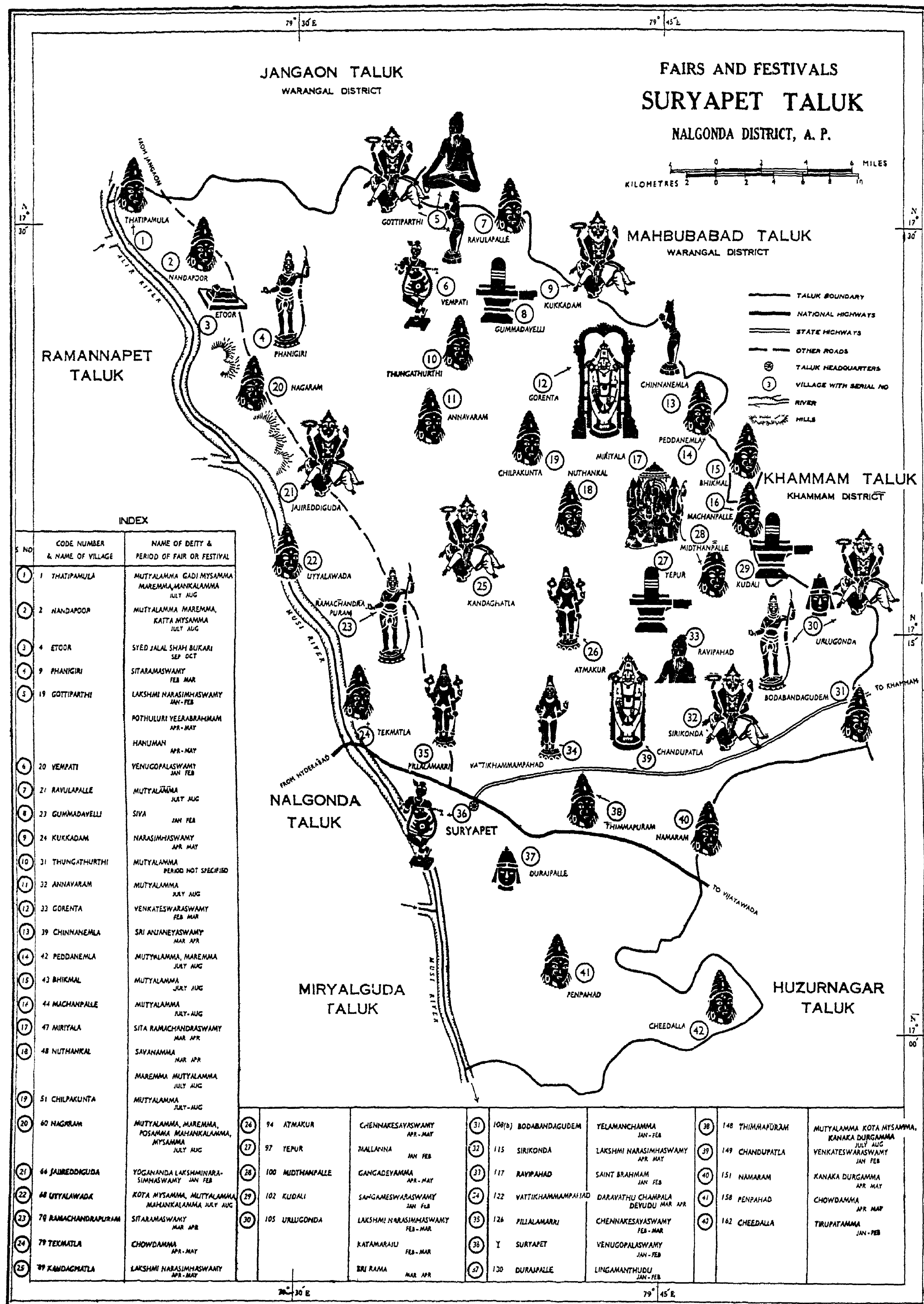
The temples of Anjaneya and Siva are the places of worship in the village.

Mutyalamma festival is celebrated in *Sravanam* (July-August). *Bonams* are offered. Fowls, sheep and goats are sacrificed to the deity. It is of only local significance.

SOURCE : 1. *Sri K. Swaminadhachari, Mali Patel, Nakrekal.*
2. *Sri Pannala Pulla Reddy, Village Panchayat President, Nakrekal.*



SURYAPET TALUK



INDEX

S NO	CODE NUMBER & NAME OF VILLAGE	NAME OF DEITY & PERIOD OF FAIR OR FESTIVAL
1	1 THATIPAMULA	MUTYALAMMA GADI MYSAMMA MAREMMA, MANKALAMMA JULY AUG
2	2 NANDAPOOR	MUTYALAMMA MAREMMA, KATTA MYSAMMA JULY AUG
3	4 ETOOR	SYED JALAL SHAH BUKARI SEP OCT
4	9 PHANIGIRI	SITARAMASWAMY FEB MAR
5	19 GOTTIPARTHI	LAKSHMI NARASIMHASWAMY JAN-FEB
		POTHULURI VEERABRAHMAM APR-MAY
		HANUMAN APR-MAY
6	20 VEMPATI	VENUGOPALASWAMY JAN FEB
7	21 RAVULAPALLE	MUTYALAMMA JULY AUG
8	23 GUMMADAVELLI	SIVA JAN FEB
9	24 KUKKADAM	NARASIMHASWAMY APR MAY
10	31 THUNGATHURTHI	MUTYALAMMA PERIOD NOT SPECIFIED
11	32 ANNAVARAM	MUTYALAMMA JULY AUG
12	33 GORENTA	VENKATESWARASWAMY FEB MAR
13	39 CHINNANEMLA	SRI ANJANEYASWAMY MAR APR
14	42 PEDDANEMLA	MUTYALAMMA, MAREMMA JULY AUG
15	43 BHIKMAL	MUTYALAMMA JULY AUG
16	44 MACHANPALLE	MUTYALAMMA JULY-AUG
17	47 MIRIYALA	SITA RAMACHANDRASWAMY MAR APR
18	48 NUTHANKAL	SAVANAMMA MAR APR
		MAREMMA MUTYALAMMA JULY AUG
19	51 CHILPAKUNTA	MUTYALAMMA JULY-AUG
20	60 NAGRAM	MUTYALAMMA, MAREMMA, POSAMMA MAHANKALAMMA, MYSAMMA JULY AUG
21	66 JAIIREDDIGUDA	YOGANANDA LAKSHMINARA-SIMHASWAMY JAN FEB
22	68 UYYALAWADA	KOTA MYSAMMA, MUTYALAMMA MAHANKALAMMA JULY AUG
23	70 RAMACHANDRAPURAM	SITARAMASWAMY MAR APR
24	79 TEKMATLA	CHOWDAMMA APR-MAY
25	89 KANDAGMATLA	LAKSHMI NARASIMHASWAMY APR-MAY
26	94 ATMAKUR	CHENNAKESAVASWAMY APR-MAY
27	97 YEPUR	MALLANNA JAN FEB
28	100 MIDTHANPALLE	GANGADEVAMMA APR-MAY
29	102 KUDALI	SANGAMESWARASWAMY JAN FEB
30	105 URLUGONDA	LAKSHMI NARASIMHASWAMY FEB-MAR
		KATAMARAJU FEB-MAR
		SRI RAMA MAR APR
31	108(b) BODABANDAGUDEM	YELAMANCHAMMA JAN-FEB
32	115 SIRIKONDA	LAKSHMI NARASIMHASWAMY APR MAY
33	117 RAVIPAHAD	SAINT BRAHMAM JAN FEB
34	122 VATTIKHAMMAMPAHAD	DARAVATHU CHAMPALA DEVUDU MAR APR
35	126 PILLALAMARRI	CHENNAKESAVASWAMY FEB-MAR
36	Y SURYAPET	VENUGOPALASWAMY JAN-FEB
37	130 DURAJPALLE	LINGAMANTHUDU JAN-FEB
38	148 THIMMAPURAM	MUTYALAMMA KOTA MYSAMMA, KANAKA DURGAMMA JULY AUG
39	149 CHANDUPATLA	VENKATESWARASWAMY JAN FEB
40	151 NAMARAM	KANAKA DURGAMMA APR MAY
41	158 PENPAHAD	CHOWDAMMA APR MAY
42	162 CHEEDALLA	TIRUPATAMMA JAN-FEB

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Section II

SURYAPET TALUK

Thatipamula — Situated at a distance of 2 miles from Jangaon–Suryapet bus route and 24 miles from Jangaon Railway Station.

The total population of the village is 1,965 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Goundla, Golla, Reddy, Kapu, Telaga, Bhatraju, Mera, Vadla, Kamsali, Muthracha, Bantu, Yerukula, Vadde, Chakali, Mangali, Padmasale; Scheduled Castes (448) — Mala, Madiga, Bindla; Muslims, Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Mutyalamma, Mankalamma and Maremma are in the north of the village. The deity Gadi Mysamma is on an old rampart with no significant shape in the middle of the village without a temple. The self-manifested *namams* (vertical straight line caste marks on the forehead worn by the Vaishnavites), *sankhu* (conch) and *chakra* (disc) supposed to signify Lord Venkateswara on a boulder at a distance of about one furlong from the village by the side of a rivulet that joins the Musi River, Anjaneyaswamy temple and Bayyanna temple are the places of worship in the village.

Bonalu festival for the village deities Mutyalamma, Gadi Mysamma, Maremma and Mankalamma is celebrated for a day in *Sravanam* (July–August) for the welfare of the village. Sarees and *bonams* are offered to the village deities; and goats, fowls and sheep are sacrificed. This is of ancient origin and of local significance. Scheduled Castes people show much interest in these festivals. Local Hindus congregate.

Bayyanna is the tutelary deity of the Gollas. Occasionally Pedda Golla with hereditary rights performs *puja* and sacrifices animals.

Offerings are made in the form of cocoanuts to Lord Venkateswara by the devotees 4 or 5 times in a year.

Bhajans in praise of Sri Rama, Pandari and Venkateswara are performed for 40 days once a year, generally when pests and epidemics break out in the village. On the last day, free feeding is arranged and the deities are taken in procession. This is chiefly confined to the local Hindus.

SOURCE: 1. *Sri S. Ramaraju, Teacher, Thatipamula.*
2. *Sri P. Lakshman Rao, Patwari, Thatipamula.*
3. *Sri Md. Khaja Mohiuddin, Teacher, Thatipamula.*

2. **Nandapoor** — Situated at a distance of 2 miles from the Jangaon–Suryapet bus route and 28 miles from Jangaon.

The population of the village is 614 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Golla, Telaga, Vadla, Kummari, Vaddera, Bestha, Chakali, Lambadi; Scheduled Castes (86) — Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deities Mutyalamma, Maremma, Katta Mysamma with their images in human form, and Anjaneya are worshipped in the village. There are Rama temple and Narasimhaswamy temple in a dilapidated condition without any *puja* or *aradhana*. A strange account for this neglected condition of these two temples is given below. The spacious temple of Lord Rama is said to have been constructed some centuries ago by two dancing girl sisters. *Pujas* had been performed for some time. As the two sisters, however, estimated one day the money spent towards the expenditure on construction, while they were answering calls of nature, the Lord is believed to have got angry at this, pierced a stone pillar of the *mantapam* with His sword and went away to Jeedikal, a village situated at a distance of 20 miles from this place. The blood red marks and the scar are still seen on the stone pillar. There is a *koneru* (pond) also nearby this dilapidated temple.

The Narasimhaswamy temple to the north is also said to have been constructed by two sisters of that community about five centuries back. For some time festivals and ceremonies were performed with much pomp. But, for exactly the similar reason as in regard to Sri Rama temple, Lord Narasimha is

said to have been angered at the unceremonious way that the sisters discussed the cost of construction of the temple and here also after delivering a blow to the stone pillar of the *sabhamantapa* (court) with His sword, He left the place and merged Himself in the Archapalle temple. The scar and blood marks on the pillar are claimed as proof that stones too had life in those days. The *sabhamantapa* is a beautiful hall with 36 pillars. There are three *gopurams,* one *koneru* (pond), Akkachellendla *bhavi* (two sisters' well) and the beautifully carved out Akkachellendla *mantapa* (two sisters' *mantapa*) with four pillars. There are also the remains of a stone Nandi (sacred bull) supposed to have been smashed into pieces by robbers with the intention of taking away the diamonds in its belly.

Grama Devatala (village deities) Panduga in the name of the village deities is celebrated for a day in *Sravanam* (July–August) for the welfare of cattle and crops. *Aradhana* is performed to Mutyalamma. Toddy is poured before the deities. Sarees and blouse pieces are offered to the deities; and goats, fowls and sheep are sacrificed. Intoxicants are freely used during the festival. This festival is chiefly confined to the Madigas. Local Hindu people participate in the festival. A Kummari is the *pujari* for Mutyalamma and Bindlas for other deities.

Bhajans, pulikapu (abhishekam and decoration) and *aradhana* are performed to Anjaneyaswamy by the devotees.

SOURCE: *Sri S. Satyamraju, Headmaster, Primary School, Nandapoor.*

3. **Etoor** — Situated at a distance of 26 miles from Suryapet and 35 miles from Jangaon Railway Station. Regarding the name of the village it is said that about 700 years ago a Muslim saint called Syed Jalal Shah Bukari was living away from the village. Desiring to have the village by his side for facility of worship, he made the village come to his side by his powers. Hence it was called Etoor (*etu* means to this side and *vuru* means village).

The total population of the village is 2,269 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Gouda, Kummari, Chakali, Bestha, Kamsali, Sale, etc., Scheduled Castes (485) — Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Syed Jalal Shah Bukari *darga,* Hanuman temple and the places of village deities Mutyalamma and Maremma are the centres of worship in the village.

Syed Jalal Shah Bukari Urs in the memory of that saint, is celebrated for 3 days in September–October. Fasting is observed by the Muslims on the first day. The Urs is being celebrated for the past 700 years and people from the surrounding villages also attend the Urs. It is estimated that about 1,000–1,200 Muslims congregate every year. The *mujavars* are Syeds with hereditary rights.

A fair is held in this connection for 3 days with a few shops where sundry articles, eatables and bangles are sold.

Bullock carts are the chief means of conveyance.

SOURCE: *Sri Visakha Ramachandra Reddy, Teacher, Etoor.*

4. **Phanigiri** — Situated at a distance of 30 miles from Jangaon Railway Station.

The total population of the village is 3,286 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (563). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sita Ramaswamy is being worshipped by the villagers. A festival in His name is celebrated for 7 days from *Phalguna Suddha Purnima* (February–March). About 1,500 Hindus of all communities from this and the neighbouring villages congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

5. **Gottiparthi** — Situated at a distance of about 25 miles from Suryapet *via* Phanigiri.

The total population of the village is 3,206 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Telaga, Padmasale, Viswabrahmin, Gouda, Golla, Kummari, etc., Scheduled Castes (505) — Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lakshmi Narasimhaswamy with the stone image in the form of man-lion, Anjaneyaswamy with the stone image in the form of Hanuman, Pothuluri Veerabrahmam with a stone image of that saint, besides a Sivalingam and a mosque, are the places of worship in the village. Village deity Mutyalamma is also there.

Sri Lakshmi Narasimhaswamy Kalyanam is celebrated for 3 days from *Magha Suddha Purnima* (January–February). Devotees take bath in the tank on the hill and offer cocoanuts, camphor and *agarbathies* (incense sticks) to the Lord. The festival is being celebrated for the past 12 years. The local Hindus congregate. *Pujari* is a Vaishnavite Brahmin with hereditary rights. *Prasadam* is distributed to all.

Sri Pothuluri Veerabrahmam Ekaham is celebrated for one day on *Vaisakha Suddha Dasami* (April–May) in memory of that saint. The festival is being celebrated for the past 10 years and is of local significance. A local Viswabrahmin is the *pujari*. *Prasadam* is distributed to all.

Sri Hanuman Jayanthi is celebrated for one day on *Vaisahka Bahula Dasami* (April–May). Cocoanuts and flowers are offered. The local Hindus congregate. The *pujari* is a Vaidika Brahmin of Koundinyasa *gotram* with hereditary rights. No regular worship is, however, performed at the temple which is in a dilapidated condition. *Bonams* are offered to the deity Mutyalamma in *Sravanam* (July–August).

SOURCE : 1. *Sri T. Johnaiah, Teacher, Gottiparthi.*
2. *Sri Mohammad Karimuddin, Teacher, Zilla Parishad School, Gottiparthi.*
3. *Sri D. Bhasker, Teacher, Zilla Parishad Secondary School, Gottiparthi.*

6. **Vempati** — Situated at a distance of 30 miles from Suryapet by road.

The population of the village is 4,599 and it is made up of several sub–communities of Caste Hindus; and Scheduled Castes (641). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Venugopalaswamy is worshipped in the village.

Sri Venugopalaswamy festival is celebrated for 8 days from *Magha Suddha Purnima* (January–February). About 4,000 Hindus of this and neighbouring villages congregate without distinction of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

7. **Ravulapalle** — Situated at a distance of about 36 miles from Suryapet *via* Nagaram.

The population of the village is 1,343 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Golla, Lambadi, Telaga, Padmasale, Kummari, etc., Scheduled Castes (127) — Madiga, Bindla; and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy temple with the image in the form of Hanuman, village deity Mutyalamma and a church are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for one day on *Chaitra Suddha Navami* (March–April).

Mutyalamma Jatara is celebrated for 2 days from *Sravana Suddha Purnima* (July–August). *Bonams* are offered to the deity. Goats and fowls are sacrificed. Usually intoxicants are taken by the devotees at the time of Jatara. The local Hindus congregate. The *pujari* is a Bindla with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri B. Soma Reddy, Teacher, Ravulapalle.*

8. **Gummadavelli** — Situated at a distance of about 21 miles from Suryapet.

The total population of the village is 2,005 and it is made up of the following communities: Caste Hindus — Reddy, Velama, Golla, Vadrangi, Padmasale, Kammara, Goundla, Telaga, Mangali, Kummari, Vadde; and Scheduled Castes (239) — Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

Siva temple and village deity Mutyalamma temple are the places of worship in the village.

Mahasivaratri is celebrated for 2 days from *Magha Bahula Chathurdasi* (January–February). The local Hindus participate in the festival.

Bonalu are offered to the village deity Mutyalamma in *Sravanam* (July–August). Animals and fowls are sacrificed to the deity.

SOURCE : *Sri V. Satyanarayana, Gummadavelli.*

9. **Kukkadam** — Situated at a distance of 12 miles from Phanigiri stage on the Suryapet–Jangaon bus route.

The total population of the village is 1,334 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Goundla, Kamsali, Golla, Yerukula, Telaga, Padmasale, Kummari, Muthracha, Lambadi, Jangam, etc., and Scheduled Castes (258). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lakshmi Narasimhaswamy temple on a hillock to the north of the village with a self-manifested stone image and Mutyalamma and Mahankalamma temples are the places of worship in the village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 2 days on *Vaisakha Suddha Chathurdasi* and *Purnima* (April–May). *Jayanti* and *kalyanam* are celebrated on the two days respectively. The local Hindus irrespective of caste or creed congregate. *Pujari* is a Vaishnava Brahmin of Koundinyasa *gotram*. *Prasadam* is distributed to all.

Mutyalamma and Mahankalamma Jatara is celebrated in *Sravanam* (July–August). Animals are sacrificed to the deities. The local people participate. A Kummari is the *pujari*.

SOURCE: *Sri Mukkali Mohan Reddy, Cultivator, Kukkadam.*

10. **Thungathurthi** — Situated at a distance of 26 miles from Suryapet and 52 miles from Jangaon Railway Station.

The total population of the village is 2,616 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Velama, Bestha, Yadava; Scheduled Castes (349); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and other traditional occupations.

Lord Narasimhaswamy temple is the place of worship in the village. On the Ugadi day (Telugu New Year festival) special worship is performed to Narasimhaswamy.

Village deity Mntyalamma Jatara is celebrated usually when epidemics prevail in the village. Goats, sheep and fowls are sacrificed. *Ghatams i.e.*, pots with holes having lamps in them, are carried on the head in a procession as part of offerings during the Jatara.

SOURCE: *Sri Goteti Venkata Lahshmana Rao, Headmaster, Zilla Parishad Secondary School, Thungathurthi.*

11. **Annavaram** — Situated at a distance of 10 miles from Jangaon-Suryapet road and 45 miles from Jangaon Railway Station.

The total population of the village is 3,501 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (464); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Mutyalamma temple to the east of the village, Anjaneyaswamy temple and Idgah for Muslims are the places of worship in the village.

The village deity Mutyalamma Jatara is celebrated for a day in the end of *Sravanam* (July–August). *Bonams* are offered. Goats, fowls and sheep are also sacrificed. The local Hindus congregate.

Deeparadhana is performed before Anjaneyaswamy in *Sravanam* (July–August) and *bhajans* are performed in the nights during the whole of that month. Local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: *Sri P. Ram Reddy, Headmaster, Elementary School, Annavaram.*

12. **Gorenta** — Situated at a distance of 10 miles from the Jangaon-Suryapet bus route and 18 miles from Suryapet.

The total population of the village is 2,479 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (432). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venkateswaraswamy is worshipped by the villagers. A festival is celebrated for 7 days from *Phalguna Suddha Purnima* (February–March). About 500 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

13. **Chinnanemla** — Situated at a distance of 26 miles from Suryapet.

The population of the village is 1,254 and it is made up of the following communities: Caste

Hindus — Velama, Golla, Vaisya, etc., and Scheduled Castes (332). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Anjaneyaswamy temple is the place of worship in the village. A festival is celebrated from *Chaitra Suddha Panchami* to *Bahula Panchami* (March - April) for 16 days. Cocoanuts, flowers and fruits are offered.

It is said the festival is being celebrated for the past 100 years. The local Hindus congregate.

SOURCE: *Sri N. Venkata Reddy, Teacher, Chinna Nemla.*

14. **Pedda Nemla** — Situated at a distance of 24 miles from Suryapet.

The population of the village is 1,176 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Goundla, Chakali, etc., Scheduled Castes (458) — Bindla; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Madaru Saheb *darga* and Anjaneyaswamy temple are the places of worship in this village. There is a Siva temple in ruins. A stone image is worshipped in the name of Mutyalamma. Jataras for Mutyalamma and Maremma, the village deities, are celebrated in *Sravanam* (July–August). Goats and sheep are sacrificed. The local Hindus participate.

SOURCE: *Sri Yendrala Veeraiah, Sarpanch, Pedda Nemla.*

15. **Bhikmal** — Situated at a distantce of 24 miles from Khammam Railway Station.

The population of the village is 919 and it is made up of the following communities : Caste Hindus — Reddy, Goundla, Sale, Kummari, etc., and Scheduled Castes (78). The chief means of livelihood of the people are agriculture and agricultural labour.

There is Anjaneyaswamy temple in the village. Village deity Mutyalamma is also there.

The village deity Mutyalamma Jatara is celebrated for one day in *Sravanam* (July–August). Local women go to the temple with *bonalu* on their heads to offer to the deity. Goats and fowls are also sacrificed to the deity.

SOURCE: *Sri Md. Mansur Ali, Teacher, Bhikmal.*

16. **Machanpalle** — Situated at a distance of 20 miles from Suryapet.

The population of the village is 873 and it is made up of the following communities: Caste Hindus — Vaisya, Golla, Goundla, Kummari, Padmasale, Vadla, etc., Scheduled Castes (112); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is an Anjaneyaswamy temple. Village deity Mutyalamma is also worshipped in the village.

Mutyalamma Jatara is celebrated in *Sravanam* (July–August). Local women go to the deity with *bonalu* on their heads to the accompaniment of music. Goats and fowls are sacrificed.

SOURCE: *Sri R. Ramanarasaiah, Teacher, Machanpalle.*

17. **Miriyala** — Situated at a distance of about 20 miles from Suryapet and is connected by bus service except during the rainy season.

The total population of the village is 2,829 and it made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Goundla, Padmasale, Yerukula, Velama, Vadla, Kammara, etc., and Scheduled Castes (383) — Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Sitaramachandraswamy temple, Anjaneyaswamy temple and an ancient Siva temple are the places of worship in the village.

Sri Rama Navami is celebrated for 9 days from *Chaitra Suddha Panchami* to *Triodasi* (March–April). Festival arrangements are made 10 days in advance. *Kalyanam, rathaseva, ponnaseva, garudaseva* and *asvarohanaseva* are performed on successive days. Offerings are made in the form of cash or kind in fulfilment of vows. The festival is being celebrated for the past 100 years and is of local significance. The temple has some Inam lands in the hands of its trustees Sri Seetha Satyanarayana and Sri Venkatramayya of Padmasale caste. About 2,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Srivasthsasa *gotram* with hereditary

rights. *Prasadam* is distributed to all and there is free feeding also, though on a small scale.

A fair is held in connection with the festival for 10 or 15 days near the temple in the government land. Some taxes are collected by the temple committee from the tradesmen. Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, agricultural implements, textiles and toys are sold in the fair.

SOURCE : *1. Sri V. Ramulu, Teacher, H. M. P. School, Miriyala.*

2. Sri T. Rama Rao, Patwari, Miriyala.

3. Sri G. Purushotham Rao, Patwari, Miriyala.

18. **Nuthankal** — Situated at a distance of 16 miles from Suryapet. The means of conveyance is by cart track.

At a distance of 3 furlongs to the north-west of Nuthankal there is a well called Sobhanala Bhavi constructed with rocks and pillars. Though this is a very old well and said to belong to the days of Kakateeyas the water in it is still good to taste and seems to have the effect of cooling the human system in summer. By the side of the well, there is an old tub carved out of a rock from which, it is said, elephants used to drink water. In the middle of the village there is a rampart believed to have been constructed by some bandits about 100 to 150 years back.

The total population of the village is 2,729 and it is made up of the following communities: Caste Hindus — Bramin, Vaisya, Reddy, Goundla, Golla, Chakali, Padmasale, Telaga, Velama, Kamsali, etc.; Scheduled Castes (411) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sambhulingeswaraswamy temple and Ramalingeswaraswamy temple are the places of worship in the village. An *Idgah*, a mosque, the tomb of Syed Tajuddin Avalia in Ramalingapuram, a hamlet of this village, and a small temple for Savanamma, the tutelary deity of Gollas, are also there.

Village deity Savanamma Jatara is celebrated for a day on *Chaitra Suddha Navami* (March-April) once in two years. Gollas are the patrons for this Jatara. Sheep and goats are sacrificed to the deity. Toddy is used freely. A Bykani is the *pujari* with hereditary rights. A few shops are arranged for 3 days. About 400 Gollas congregate. Bykanis recite Golla *kathalu* and Katamraju *katha* to entertain the congregation.

Bonalu Panduga is celebrated in *Sravanam* (July-August) for a day on any Sunday. Local women cook food in pots, cover them with lids with lamps in them and carry them to the deities Maremma and Mutyalamma. Animals and fowls are sacrificed and toddy is poured before the deities.

Katamaiah or Katamahesa who had his birth from the drop of sweat of Eswara that fell in a palm grove while He was fighting the *rakshasas* is the family deity of the Goundlas. Goundlas worship Katamaiah usually for a day in *Phalgunam* (February-March). It is mostly confined to the local Goundlas. A potter is the *pujari.*

On the first day of the Muslim month *Rabi-ul-avval* (July-August) Syed Tajuddin Avalia Urs is celebrated by the local Muslims in memory of that saint. *Malida* (the powder of bread and jaggery, offerred to the saint) is distributed to all as *prasadam.*

There are no occasions of special worship reported for the two Saiva temples in the village.

SOURCE : 1. *Sri Yanala Yadagiri Reddy, Teacher, Zilla Parishad High School, Nuthankal.*

2. *Sri C. Yalla Reddy, Teacher, Zilla Parishad High School, Nuthankal.*

3. *Sri K. Janaki Ramaiah, Headmaster, Zilla Parishad Secondary School, Nuthankal.*

19. **Chilpakunta** — Situated at a distance of 10 miles from the Suryapet — Jangaon road and 20 miles from Suryapet.

The total population of the village is 2,080 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Kammara, Kummari, Gouda, Golla, etc.; and Scheduled Castes (438). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a village deity Mutyalamma in the village.

Bonalu are offered to Mutyalamma for one day in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed to the deity.

SOURCE : *1. Sri G. Amrutha Reddy, Teacher, Chilpakunta.*
2. Sri M. Narasimhachari, Teacher, Chilpakunta.

20. **Nagaram** — Situated at a distance of 34 miles from Nalgonda and 34 miles from the Jangaon Railway Station connected by bus.

The total population of the village is 2,110 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Goundla, Kummari, etc., Scheduled Castes (273); and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

There are small temples of the village deities Mutyalamma, Maremma, Posamma, Mahankalamma and Mysamma in this village. The temples of Ramalingeswara and Hanuman are the places of worship in the village.

Bonalu festival is celebrated for a day in the name of each village deity in *Sravanam* (July–August) for the welfare of the villagers. *Bonams* are offered. Decorated carts are taken round the temple with great speed. Animals and fowls are sacrificed to the deities in fulfilment of vows. The local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: *Sri M. Raghavachari, Teacher, Nagaram.*

21. **Jajireddiguda** — Situated at a distance of about 16 miles from Suryapet by road.

The total population of the village is 5,053 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (741). The chief means of livelihood of the people are agriculture and agricultural labour.

Yogananda Lakshmi Narasimhaswamy is worshipped in the village.

A festival is celebrated for 12 days from *Magha Suddha Purnima* (January–February). About 5,000 Hindus congregate at this festival including from the nearby villages also.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

22. **Uyyalawada** — Situated at a distance of about 40 miles from the Jangaon Railway Station and 15 miles from Suryapet.

The population of the villages is 643 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Golla, Vaddera, Vadla, etc., Scheduled Castes (99); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deities Kota Mysamma, Mutyalamma, Mahankalamma temples and Anjaneyaswamy temple and *peerlachavidi* are the places of worship in this village.

Jatara for the village deities is celebrated for a day in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed. Local people congregate.

SOURCE: *Sri K. Raghava Reddy, Teacher, Uyyalawada.*

23. **Ramachandrapuram** — Situated at a distance of 2 miles from Thimmapuram motor stage which is 10 miles from Suryapet on the Suryapet–Jangaon road. This village which was formerly near the Musi River, became submerged after the construction of the Musi Project. Subsequently a new village was constructed on a hilly tract nearby.

The population of the village is 1,130 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, etc., and Scheduled Castes (156). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sita Ramaswamy temple whith the images in human form situated on a hillock is the place of worship in the village.

An interesting account is given of the origin of the Rama temple. One Sri Thappeta Mallaiah, a Harijan, and a native of Solipet and who had been very devoted to God since his very childhood had left his family and village at the age of 30 years and had gone away somewhere. Six years later, he appeared with *namams* (marks of Vaishnavas) on the forehead, with saffron coloured clothes on the body, and with *chiruthalu* (cymbals) in hands chanting the name of the Lord. He put up a hut outside the village under a banyan tree, installed the images of Sita, Rama, Lakshmana and Anjaneya and

began to worship them. His fame spread far and wide and many devotees came to seek his blessings. He was able to cure some chronic diseases also of the visitors with *teertham* and *prasadam*. One Sri Domalapalli Yadagiri Rao, a native of Nalgonda, used to go to Bhadrachalam during Sri Rama Navami every year and spend considerable money over the *pujas* of the Lord. When as usual he once went to Bhadrachalam during Sri Rama Navami, he saw there in his dream the vision of Lord Rama who ordained him to go to his devotee at Solipet, construct a temple as specified by that devotee and bear the necessary expenses during Sri Rama Navami celebrations at that temple. Sri Yadagiri Rao accordingly went to Solipet, had the *darsan* of Sri Mallaiah (now known as *dasu* or dedicated man), and constructed a temple on the hillock near the village. The festival has come to be celebrated regularly from that time onwards. Sri Dasu is now 75 years old and even now he is seen always chanting "Ramanamam". From the time of his reappearance nobody has seen him taking food or any other nourishment.

Sri Sita Rama Kalyanothsavam is celebrated for five days from *Chaitra Suddha Sapthami* to *Ekadasi* (March–April). *Kalyanam* is performed on *Chaitra Suddha Navami.* Cocoanuts, flowers, fruits, money and silver coins are offered. The festival is being celebrated for the past 40 years and is widely known in the nearby areas. The chief patron is Sri Domalapalli Yadagiri Rao. About 3,000 Hindus, local as well as from the distant parts of the district, congregate. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

A fair is held for 3 days near the temple with a few shops selling sweets, bangles, books, photos, clothes and toys, etc.

SOURCE: *Sri Mohammad Ibrahim, Cultivator, Ramachandrapuram.*

24. **Tekmatla** — Situated on the Nakrekal–Suryapet road at a distance of 6 miles from Suryapet.

The population of the village is 2,408 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (587). The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Chowdamma Jatara is celebrated for 3 days from *Vaisakha Suddha Purnima* (April–May). About 1,000 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

25. **Kandaghatla** — Situated at a distance of 3 miles from Jangaon–Suryapet bus route at a distance of 9 miles from Suryapet.

The population of the village is 2,490 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Golla, etc.; Scheduled Castes (342); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lakshmi Narasimhaswamy temple is the place of worship in the village.

His Uthsavam is celebrated from *Vaisakha Suddha Purnima* to *Bahula Sapthami* (April–May). It is being celebrated for the past 50 years and is of local significance. The local Hindus congregate. *Pujari* is a Vaishnava Brahmin.

SOURCE: *Sri K. Rama Rao, Agriculturist, Kandaghatla.*

26. **Atmakur** — Situated at a distance of about 5 miles from the Khammam–Suryapet bus route at 8 miles from Suryapet.

The total population of the village is 3,148 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (599). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Chennakesavaswamy is worshipped in the village. His Uthsavam is celebrated for 7 days from *Vaisakha Suddha Purnima* (April–May). About 300 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

27. **Yepur** — Situated at a distance of 10 miles in the interior from the Khammam–Suryapet bus route from a point at a distance of 14 miles from Suryapet.

The total population of the village is 4,138 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (719). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Malanna is worshipped by the villagers. A Jatara is celebrated for 10 days during Sivaratri *i.e.*, from *Magha Bahula Chathurdasi* (January-February). About 300 local Hindus of all communities congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

28. **Midthanpalle** — Situated at a distance of 25 miles from Suryapet.

The population of the village is 505 and it is made up of the following communities: Caste Hindus — Reddy, Golla, Goundla; and Scheduled Castes (63). The chief means of livelihood of the people are agriculture and agricultural labour.

The Gollas of the village worship Gangadevamma in the village. A Jatara is celebrated for 2 days from *Vaisakha Suddha Padyami* (April-May) once in three years. Sheep are sacrificed and *bonalu* offered.

SOURCE: *Sri Mahboob Khan, Teacher, Midthanpalle.*

29. **Kudali** — Situated at a distance of about 20 miles from Suryapet and 25 miles from the Khammam Railway Station. As this is the place of the coflu-ence of 2 rivers it is called Kudali (*kudali* means meeting).

The population of the village is 567 and it is made up of the following communities: Caste Hindus — Brahmin, Velama, Kammara, Gouda, Muthracha, etc., and Scheduled Castes (111). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lord Sangameswaraswamy with the Lord in the form of Linga is at the confluence of the two small rivers of this place.

Siva Kalyanothsavam is celebrated during Sivaratri for 3 days from *Magha Bahula Triodasi* (January-February). *Abhishekam, kalyanam, sevas* and *homams* are performed. Devotees take river bath and fasting and *jagarana* are also observed. Cocoanuts, flowers and fruits are offered. The festival is being celebrated for the past 50 years. The chief patrons are Sarvasri Lakkaraju Seetharam Rao and Narayana Rao. About 200 Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Vaidika Brahmin. *Prasadam* is distributed to all and there is free feeding also.

A fair is held in connection with the festival for 2 days. A few shops with fruits, eatables and toys, etc., are opened.

SOURCE: *Sri Tirupathi Venkateswarlu, Teacher, Kudali.*

30. **Urlugonda** — Situated at a distance of 16 miles from Suryapet and 24 miles from the Khammam Railway Station. The village appears to be an ancient one as seen from the ruined forts, ramparts, temples, mosques and tombs and some inscriptions on them in Persian language. A small river Paleru flows at a distance of 2 furlongs from the village.

The population of the village is 3,080 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Mudiraju, Goundla, Kamsali, Vadrangi, Kammari, Telaga, etc.; Scheduled Castes (495); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, toddy-tapping and other traditional occupations.

There is Lord Lakshmi Narasimhaswamy temple situated on a hillock to the south of the village with the stone image of the Lord in the form of man-lion. Temples of village deities Mysamma, Mutyalamma, Maremma and Katamaraju are also there. There are a *mantapam* and a *koneru* (tank) at the foot of the hill.

Sri Lakshmi Narasimhaswamy Kalyanothsavam is celebrated for 6 days from *Phalguna Suddha Purnima* (February-March). *Sami puja* is performed to Lakshmi Narasimhaswamy on *Asviyuja Suddha Dasami* (September-October) by the devotees, local and from the neighbouring villages. On *Vaikunta Ekadasi* the Lord is taken in a procession on *vahanams* to the nearby villages. Cocoanuts, fruits and money are offered in fulfilment of vows. The festival is being celebrated for the past many decades. There is a temple committee and the temple has Inam lands for its maintenance. About 1,000 Hindus, local and from the neighbouring villages, congregate. The *pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple. Some taxes are collected from the

tradesmen by the temple committee. Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, books, fowls, bangles, agricultural implements and toys are sold.

Swings, lottery, whirling wheels, music and gambling, etc., afford entertainment to the visitors.

Sri Sita Rama Kalyanothsavam is celebrated in this village for 4 days from *Chaitra Suddha Navami* (March–April). Preparations are made well in advance. This festival is being celebrated for the past 5 years. Mostly the Vaisyas patronise the festival. Hindu dovotees from the neighbouring villages also congregate. The *pujari* is a Brahmin. *Prasadam* is distributed to all. There is free feeding also.

Katamaraju festival is celebrated on a Sunday in the bright fortnight of *Phalgunam* (February–March) once in 2 years. *Bonams* are offered. The local Goundlas congregate. Katamaraju is their tutelary deity. The *pujari* also is a Goundla.

OURCE : 1. *Sri Kondapalli Narasimha Reddy, Doctor, Urlugonda.*
2. *Sri Palavarapu Ramulu, Teacher, Urlugonda.*

31. **Bodabandagudem**, hamlet of **Vibhalapuram** — Situated on the Khammam–Suryapet road at a distance of 17 miles from Suryapet.

The population of the village is 1,982 and it is made up of the following communities : Caste Hindus — Vadla, Golla, Chakali, etc.; Scheduled Castes (438); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Yelamanchamma, the village deity, is at a distance of 2 furlongs from the village on a hillock.

Yelamanchamma Jatara is celebrated for 17 days from *Magha Bahula Triodasi* (January–February). There would be procession, etc. Goats and sheep are sacrificed to the deity. Gollas are the chief patrons. It is their tutelary deity. The festival is of local significance. The people from the neighbouring villages also attend.

A fair is held in this connection for 3 days for the past 6 years near the temple. Eatables, utensils, toys, etc., are sold.

SOURCE : *Sri M. Lakshmanachari, Teacher, Vibhalapuram.*

32. **Sirikonda** — Situated at a distance of about 2 miles in the interior from a point 10 miles from Suryapet on Suryapet–Khammam bus route.

The population of the village is 3,764 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (751). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Lakshminarasimhaswamy festival is celebrated in this village for 3 days from *Vaisakha Suddha Purnima* (April–May). About 500 local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

33. **Ravipahad** — Situated at a distance of about 5 miles from the Suryapet–Khammam bus route and 12 miles from Suryapet.

The total population of the village is 2,333 and it is made up of the following communities : Caste Hindus — Reddy, Goundla, Sale, Vadla, Kammara, etc., and Scheduled Castes (529) — Mala and Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Brahmam temple and Sri Rama temple are the places of worship in the village.

Sri Brahmam festival is celebrated for one night in the name of that saint on Mahasivaratri *i. e., Magha Bahula Chathurdasi* (January–February). Cocoanuts are offered. The festival is being celebrated for the past 4 years and is confined to this village only. Padmasales are the patrons. Local Hindus participate in the festival.

SOURCE : *Sri G. Satyanarayana Rao, Teacher, Kotapahad.*

34. **Vattikhammampahad** — Situated at a distance of 6 miles from Suryapet.

The total population of the village is 3,423 and it is made up of the following communities : Caste

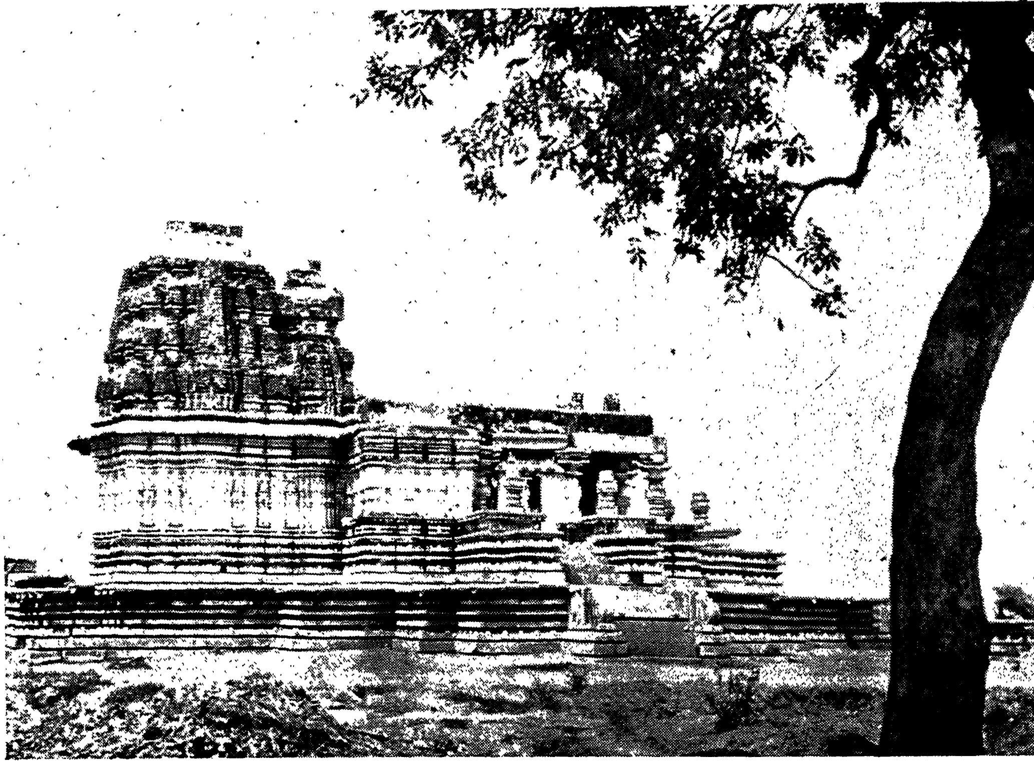


Plate II: An ancient temple of Pillalamarri.

— Courtesy: Director of Information and Public Relations, Andhra Pradesh.

Hindus — Lambadi, etc.; and Scheduled Castes (467). Lambadis are predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

The Lambadis worship their deity called Daravathu Champala Devudu. A festival is celebrated for a day on *Chaitra Suddha Purnima* (March–April). Animals are sacrificed before the deity. The festival has been celebrated for the past 13 years and it is chiefly confined to the local and surrounding villages. Lambadis congregate.

SOURCE: *Sri G. Lakshmi Kantha Reddy, Teacher, Vattikhammampahad.*

35. **Pillalamarri** — Situated at a distance of 3 miles from Suryapet. This is the birth place of a very famous Telugu poet called Pillalamarri Pina Veerabhadra of Warangal Court. The beautiful ancient temples in this village and Nagulapahad (Nagulapadu) are being preserved and maintained by the State. Ancient coins have been discovered at this place. There are also frescoes and inscriptions in the old Kakateeya temples with exquisitely carved out stone pillars. There is a Kannada–Telugu inscription on a stone referring to King Ganapati dated Saka 1130 (1208 A. D.). Other temples are enclosed by a wall built of large blocks of masonry and carved with a variety of designs. There is another inscription on a stone in the temple which mentions Rudradeva and gives the Saka year 1117 (1195 A. D.).

The total population of the village is 3,733 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (796). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Chennakesavaswamy is worshipped in this village. A festival is celebrated for 2 days from *Phalguna Suddha Ekadasi* (February–March). About 2,000 Hindus from this and neighbouring villages congregate.

SOURCE: 1. *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

2. Places of Interest in Andhra Pradesh *by Department of Information and Public Relations, A. P., Hyderabad.*

36. **Suryapet** — The taluk headquarters, situated at a distance of 54 miles from the Jangaon Railway Station.

The total population of the town is 16,393 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (1,437). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Lord Venugopalaswamy is worshipped in a temple in the town.

Sri Venugopalaswamy festival is celebrated for 3 days from *Magha Suddha Purnima* (January–February). About 500 local Hindus of all communities congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

37. **Durajpalle** — Situated at a distance of 4 miles from Suryapet.

The population of the village is 1,451 and it is made up of the following communities: Caste Hindus — Velama, Golla, Chakali, Goundla, etc., Scheduled Castes (362); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are Anjaneyaswamy temple and Kanakadurga temple in the village. On the nearby hillock there are village deities Lingamantha and Chowdamma. These are community deities of Gollas.

Lingamanthuni Jatara is celebrated for 3 days from *Magha Suddha Purnima* (January–February) once in 2 years. There are animal sacrifices also. Many people, local as well as from nearby villages, congregate. The *pujari* is a Bykani.

A fair is held in this connection with a few shops for 3 days.

SOURCE: *Sri R. Krishna Murthy, Teacher, Durajpalle.*

38. **Thimmapuram** — Situated at a distance of 10 miles from Suryapet.

The population of the village is 1,145 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Vaisya, Chakali, Yerukula, Goundla, Golla, Vadla, Mutracha, etc.; Scheduled Castes (285) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

There are small temples for the village deities Mutyalamma, Kota Mysamma and Kanakadurgamma and for Anjaneyaswamy besides a *peerlachavidi* in the village.

Jataras of the village deities are celebrated for one day at the end of *Sravanam* (July-August) especially on a Thursday or Sunday. It is believed that the deities protect the villagers from diseases, etc. *Bonams* are offered. Goats, fowls and sheep are sacrificed in fulfilment of vows.

SOURCE : 1. *Sri P. Rama Rao, Teacher, Thimmapuram.*
2. *Sri V. Sathaiah, Teacher, Zilla Parishad Secondary School, Thimmapuram.*

39. **Chandupatla** — Situated at a distance of 8 miles from Suryapet on the Khammam-Suryapet bus route.

The population of the village is 1,826 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Velama, Telaga, Vadla, Kammara, Kummari ; and Scheduled Castes (547) — Bindla, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

Temples of Lord Venkateswaraswamy on a hillock, Lord Siva and Anjaneyaswamy are the places of worship in the village. There are the village deities Mutyalamma, Mysamma, Durgamma and Kota Mysamma also.

Sri Venkateswarsawamy Kalyanothsavam is celebrated for 9 days from *Magha Suddha Ekadasi* to *Bahula Chaviti* (January-February). Special worship with various kinds of rituals is performed on successive days. Offerings are made in the form of cash or kind in fulfilment of vows. The festival is being celebrated for the past 80 years and is of local significance. The local Hindu devotees congregate. *Pujari* is a Srivaishnava of Srivasthsasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE : *Sri N. R. Krishna Murthy, Teacher, Government Primary School, Chandupatla.*

40. **Namaram** — Situated at a distance of 9 miles from Suryapet.

The population of the village is 2,060 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (471). The chief means of livelihood of the people are agriculture and agricultural labour.

Kanakadurgamma festival is celebrated for a day on *Vaisakha Suddha Purnima* (April-May). About 200 local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

41. **Penpahad** — Situated at a distance of 10 miles from Suryapet by road.

The total population of the village is 1,685 and it is made up of the following communities : Caste Hindus — Vaisya, Velama, Reddy, Yadava, Sale, etc., and Scheduled Castes (517). The chief means of livelihood of the people are agriculture and agricultural labour.

A temple of Sambhulingaswamy is the place of worship in the village.

The village deity Chowdamma Jatara is celebrated for 3 days from *Vaisakha Suddha Padyami* (April-May). Cocoanuts are offered and animals and fowls are sacrificed. Yadavas are the patrons. About 3 to 4 hundred people from the neighbouring villages also congregate. *Pujari* is a Yadava with hereditary rights.

SOURCE : *Sri G. Janardhana Rao, Teacher, Penpahad.*

42. **Cheedalla** — Situated at a distance of 5 miles from Moddulachervu stage on the Suryapet - Vijayawada bus route and 20 miles from Suryapet.

The total population of the village is 3,488 and it is made up of the following communities : Caste Hindus — Reddy, Golla, etc., and Scheduled Castes (647). The chief means of livelihood of the people are agriculture and agricultural labour.

Hanuman temple and Ranganayakulaswamy temple are the places of worship in the village. There is a temple of the village deity Tirupatamma on a nearby hillock.

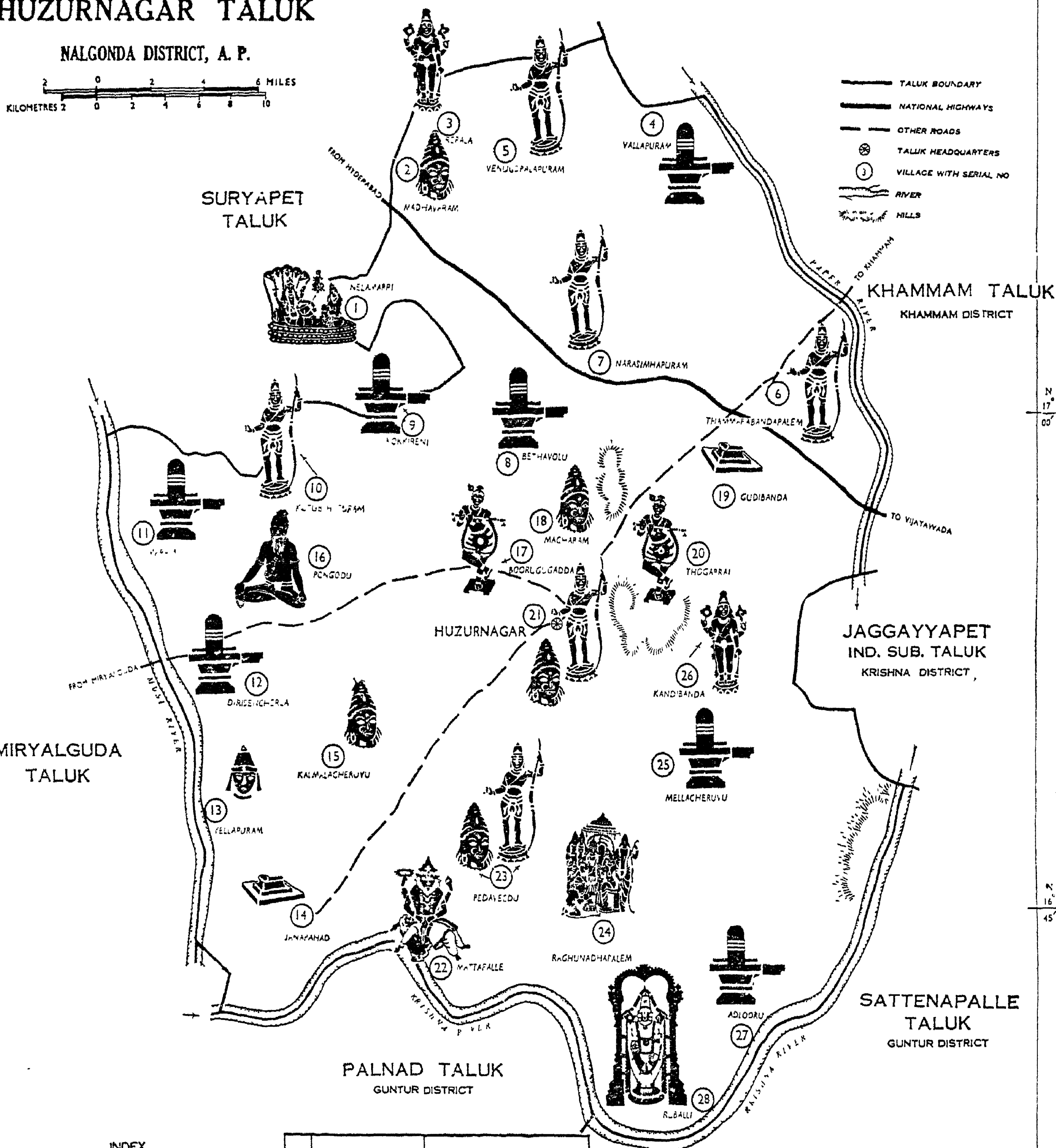
Tirupatamma Jatara is celebrated for 6 days from *Magha Suddha Purnima* (January-February). Goats, fowls and sheep are sacrificed. The festival is being celebrated for the past 30 years and is confined to the nearby villages. About 4,000 people, local and from the nearby villages, congregate.

A few shops are opened during the festival. Sanitary and health conditions are looked after at that time by the concerned authorities of the Government.

SOURCE : *Sri R. Nageswara Rao, Village Level Worker, Cheedalla.*



HUZURNAGAR TALUK



PALNAD TALUK
GUNTUR DISTRICT

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 NELAMARRU	RANGANAYAKASWAMY DEC JAN
2	4 MADHAVARAM	MUTYALAMMA, KANAKA DURGAMMA JULY AUG
3	5 REPALA	LAKSHMINARAYANASWAMY FEB MAR
4	9 VALLAPURAM	BALAKOTESWARASWAMY JAN FEB
5	14(a) VENUGOPALAPURAM	SRI RAMA MAR-APR
6	33 THAMMARABANDAPALEM	SRI RAMA MAR-APR
7	37(c) NARASIMHAPURAM	KODANDA RAMASWAMY OCT-NOV
8	39 BETHAVOLU	RAMALINGESWARASWAMY JAN FEB
9	41 KOKKIRENI	RAMALINGESWARASWAMY FEB-MAR
10	43 KUTUBSHAPURAM	SRI RAMA MAR-APR
11	50 SOMARAM	SOMESWARASWAMY FEB MAR
12	57 DIRISENCHERLA	LINGESWARASWAMY JAN FEB
13	60 YELLAPURAM	LINGAMANTHA JAN-FEB
14	64 JANAPAHAD	SHAREEF HAZARATH JAN PAK SHAHID NOV DEC
15	69 KALMALACHERUVU	MUTYALAMMA, POLERAMMA JULY AUG
16	71 PONGODU	PONNALA RAJAYOGI NOV DEC
17	77 BOORUGUGADDA	ADIVARAHA LAKSHMINARASIMHA VENUGOPALASWAMY MAR-APR
18	78 MACHARAM	MUTYALAMMA FEB-MAR
19	80 GUDIBANDA	HAZARATH KHAJA GARIBAH NAWAB NOV DEC
20	81 THOGARRAI	VENUGOPALASWAMY APR MAY
21	1 HUZURNAGAR	RAMASWAMY OCT NOV
		MUTYALAMMA JULY AUG
22	94 MATTAPALLE	LAKSHMI NARASIMHASWAMY APR MAY
23	95 PEDAVEEDU	MUTYALAMMA & MAREAMMA JULY AUG
	95(a) CHINTALAMMAGUDEM	RAMA MAR APR
24	97 RAGHUNADHAPALEM	RAMA, LAKSHMANA & SITA, APR-MAY
25	101 MELLACHERUVU	SWAYAMBHU SAMBHULINGESWARASWAMY JAN FEB
26	103 KANDIBANDA	CHENNAKESAVASWAMY JAN FEB
27	114 ADLOORU	RAMALINGESWARASWAMY SEP OCT
28	117 REBALLI	VENKATESWARASWAMY FEB MAR

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M. HASSAN

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad

Section III

HUZURNAGAR TALUK

Nelamarri — Situated at a distance of 4 miles from the Hyderabad–Masulipatnam road and 24 miles from Huzurnagar.

The population of the village is 1,801 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Kalali, Kammara, Tamballa, Kummari ; Scheduled Castes (293) ; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Lord Ranganayakaswamy temple, with His image resembling that in the shrine at Sreerangam, Ramalingeswaraswamy temple and Anjaneyaswamy temple are the places of worship in the village. There is a *peerla chavadi* as also a church in the village.

Sri Ranganayakaswamy Adhyayanothsavam is celebrated for 5 to 7 days in *Pushyam* (December–January). Portions from *Vedas* and *Upanishads* are chanted. Offerings are made in the form of flowers, cocoanuts, money, etc. The festival is of local significance. Local Hindus participate. Vaishnavas are the *pujaris*. *Prasadam* is distributed to all.

Mahasivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January-February) in Ramalingeswaraswamy temple. A Tamballa is the *pujari.*

SOURCE : *Sri M. Danaiah, Teacher, Nelamarri.*

2. **Madhavaram** — Situated by the side of the Hyderabad–Masulipatnam road and 25 miles from Huzurnagar.

The population of the village is 1,498 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Telaga, Kummari, Kammara, etc., Scheduled Castes (221) — Bindla; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venkateswaraswamy and Rama are the places of worship in the village. There are village deities Mutyalamma and Kanakadurgamma.

Sri Venkateswaraswamy Kalyanothsavam is celebrated for a day on *Magha Suddha Purnima* (January–February). Vaishnavas are the *pujaris. Prasadam* is distributed to all.

Sri Rama Navami is also celebrated in the temple of Sri Rama for a day on *Chaitra Suddha Navami* (March–April).

Mutyalamma and Kanakadurgamma Jataras are celebrated for a day in *Sravanam* (July–August) according to the convenience of the villagers. Fowls, goats and sheep are sacrificed. The patrons are Bindlas.

SOURCE : *1. Sri K. Ramaraju, Headmaster, Madhavaram.*
2. Sri Raghu Sreenivasulu, Teacher, Madhavaram.

3. **Repala** — Situated at a distance of 18 miles from Huzurnagar.

The total population of the village is 5,568 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (1,332). The chief means of livelihood of the people are agriculture, agricultural labour and othes traditional occupations.

Lord Lakshminarayanaswamy temple was constructed by the erstwhile Zamindars of Munagala Estate, about 150 years back on a small hillock at a distance of 4 furlongs to the north of the village. There is a *koneru* (pond of water) before the temple.

Sri Lakshminarayanaswamy Kalyanothsavam is celebrated for 7 days from *Phalguna Suddha Purnima* (February–March). About 1,000 Hindus, local and from the neighbouring villages, congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

4. **Vallapuram** — Situated at a distance of 18 miles from Huzurnagar.

The population of the village is 1,485 and it is made up of Caste Hindus; Scheduled Castes (234); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is Lord Balakoteswaraswamy temple on a hillock at a distance of 1½ miles from the village. The deity is in the form of a Sivalingam.

Sri Balakoteswaraswamy Kalyanothsavam is celebrated for 5 days during Mahasivaratri from *Magha Bahula Triodasi* (January–February). Offerings are made in the form of cocoanuts, flowers and money in fulfilment of vows. Steers are also offered for the service of the deity.

The festival is being celebrated for a long time past, i. e., for about 100 years. It is only of local significance. About 2,000 Hindus, local and from neighbouring villages, congregate. The *pujari* is a Tamballa.

A petty fair is held in this connection near the temple. Eatables, bangles, earthen pots, lanterns, torchlights, mirrors, combs, photos, etc., are sold there.

SOURCE: *Sri K. Ramakoteswara Rao, Patwari, Vallapuram.*

5. **Venugopalapuram,** hamlet of **Brundavanapuram** — Situated at a distance of 17 miles from Huzurnagar.

The population of the village is 2,254 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (874). The chief means of livelihood of the people are agriculture and agricultural labour.

Rama temple constructed about 25 years ago is the place of worship in this village.

Sri Rama Navami is celebrated for 4 days from *Chaitra Suddha Navami* (March–April). About 400 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

6. **Thammarabandapalem** — Situated on the Khammam–Huzurnagar road at a distance of 11 miles from Huzurnagar.

The population of the village is 1,510 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (182). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sri Rama is worshipped in the village.

Sri Rama Navami is celebrated for 4 days from *Chaitra Suddha Navami* (March–April). About 200 local Hindus congregate for the festival.

SOURCE: 1. *Statement of Fairs and Festivals furnished by Collector, Nalgonda.*
2. *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

7. **Narasimhapuram,** hamlet of **Akupamula** — Situated at a distance of 10 miles from Huzurnagar.

The population of the village is 3,370 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (425). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Kodanda Ramaswamy is worshipped in the village.

Sri Kodanda Ramaswamy Kalyanothsavam is celebrated for 3 days from *Kartika Suddha Purnima* (October–November). About 500 local Hindus congregate.

SOURCE: 1. *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*
2. *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

8. **Bethavolu** — Situated at a distance of 6 miles from Huzurnagar.

The total population of the village is 6,473 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (1,061). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramalingeswaraswamy is worshipped in the village.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 3 days from *Magha Bahula Chathurdasi* (January–February). The festival is widely known

in these parts of the district. About 3,000 Hindus of all communities congregate from this and distant places also.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

9. **Kokkireni** — Situated at a distance of 7 miles to the south of Munagala which is on the Hyderabad-Masulipatnam road and 10 miles from Huzurnagar.

The population of the village is 1,208 and it is made up of the following communities: Caste Hindus — Brahmin, Kamma, Reddy, Yadava; Scheduled Castes (250); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramalingeswaraswamy temple is the place of worship in the village. The deity is represented by a Lingam and procession idols made of copper.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 5 days from *Phalguna Suddha Padyami* (February - March). Cocoanuts are offered. The festival is being celebrated for the past about 75 years and is of local significance. The Zamindar of Munagala Estate is the trustee of the temple. The local Hindus of all communities participate. A Vaidika Brahmin of Kasyapasa *gotram* is the *pujari*. *Prasadam* is distributed to all and there is free feeding to some extent.

SOURCE : *Sri T. Venkataratna Rao, Karnam, Kokkireni.*

10. **Kutubshapuram** — Situated at a distance of 15 miles from Huzurnagar.

The population of the village is 907 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Goundla, Kamsali, Vadrangi; Scheduled Castes (76); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sri Rama temple with His image in human form, a Siva temple and a church are the places of worship in the village.

Sri Rama Navami is celebrated for two days on *Chaitra Suddha Navami* and *Dasami* (March-April). The festival is being celebrated for the past 40 years but is of only local significance. Brahmins are the patrons. Local Hindus participate in the festival. *Pujari* is a Brahmin of Parasara *gotram*.

SOURCE : *Sri E. Janakirama Reddy, Teacher, Kutubshapuram.*

11. **Somaram** — Situated at a distance of 18 miles from Huzurnagar by road.

The population of the village is 1,424 and it is made up of Caste Hindus and Scheduled Castes (196). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Someswaraswamy is worshipped in the village.

Sri Someswaraswamy Kalyanamahothsavam is celebrated for 15 days from *Phalguna Suddha Dasami* (February-March). The festival is widely known in these parts of the district. About 10,000 Hindus including from the distant villages congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

12. **Dirisencherla** — Situated at a distance of 14 miles from Huzurnagar by road.

The population of the village is 2,726 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (402). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lingeswaraswamy is worshipped in the village.

Sri Lingeswaraswamy Kalyanothsavam is celebrated for a day on *Magha Bahula Amavasya* (January-February). The festival is of local significance. About 500 local Hindus congregate.

SOURCE : *1. Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

2. Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.

13. **Yellapuram** — Situated at a distance of 7 miles from Hyderabad-Masulipatnam Road and 14 miles from Huzurnagar.

The population of the village is 1,485 and it is made up of Caste Hindus and Scheduled Castes (234). The chief means of livelihood of the people are agriculture and agricultural labour.

Lingamanthuni temple on the banks of the River Musi to the west of the village is the place of worship in the village. He is the family deity of Golla community.

Lingamanthuni Jatara is celebrated for 2 days from *Magha Suddha Purnima* (January-February). Goats and sheep are sacrificed. Cocoanuts are offered. The festival is being celebrated for the past 20 years and is of local significance. About 500 Gollas, local and from the nearby villages, congregate.

SOURCE : *Sri V. Rangachari, Teacher, Yellapuram.*

14. **Janapahad** — Situated at a distance of 24 miles from Huzurnagar.

The population of the village is 1,223 and it is made up of Caste Hindus —Brahmin, Kamma, Vadla, etc., Scheduled Castes (202) — Mala, Madiga ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is Shareef Hazarath Jan Pak Shahid *darga* in the village.

Shareef Hazarath Jan Pak Shahid Urs is celebrated for a day on the 6th day of *Rajjab* (November-December) in memory of that saint. The Urs is being celebrated for the past 30 years and is of local significance. The *mujavar* is a Muslim.

The *darga* owns 61 acres of Inam lands. About 4,000 Muslims, local and from the nearby villages, congregate.

SOURCE : *Sri V. Venkaiah, Headmaster, Janapahad.*

15. **Kalmalacheruvu** — Situated at a distance of 10 miles from Huzurnagar.

The population of the village is 2,103 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Vadde, etc., Scheduled Castes (482) ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep rearing and other traditional occupations.

There are the temples, constructed by ancient kings, of Venkateswara and Siva which are now in a dilapidated condition. There is a temple of Hanuman also. Formless stones are worshipped as the village deities Mutyalamma and Poleramma and they have no temples.

The village deities Mutyalamma and Poleramma Jataras are celebrated for a day in *Sravanam* (July-August). Sheep are taken in a procession with music and are immolated before the deities. The Jataras are of an ancient origin and are of local significance. Local Hindus participate in these Jataras.

SOURCE : *Sri Ch. Venkatarama Narasaiah, Assistant Teacher, Zilla Parishad Secondary School, Kalmalacheruvu.*

16. **Pongodu** — Situated at a distance of 14 miles from Huzurnagar by road.

The total population of the village is 3,834 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Perika, Goundla, Padmasale, Golla, Kamma, Kammara, Vadrangi, Kamsale, etc., Scheduled Castes (615) ; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and other traditional occupations.

There is an *ashram* of Ponnala Rajayogi in this village. There are also a church and three temples.

Sri Rajayogi Uthsavam is celebrated for 3 days from *Margasira Suddha Purnima* to *Bahula Vidiya* (November-December). Ponnala Rajayogi is the *guru peetadhipathi.* The festival has been celebrated for the past 4 years and is of local significance. The aim of the celebration is to inculcate a spirit of *dharma* in the participants and also propagation of *dharma.* Sri Vasireddi Venkatappaiah, a Kamma, is the chief patron. The local Hindus congregate. There would be community feasts among the disciples and patrons who throng from other places also.

SOURCE : *An Enumerator.*

17. **Boorugugadda** — Situated at a distance of 2½ miles from Huzurnagar and 34 miles from the Khammam Railway Station.

The population of the village is 1,865 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Telaga, Goundla, Golla, Vadla, Kamma, Balija, Chakali, Muthracha; Schedule Castes (323); and Muslims. The chief means of

livelihood ofthe people are agriculture and agricultural labour.

Lakshminarasimha Venugopalaswamy temple in a big compound and Rama temple are the places of worship in the village. There is also the village deity Mutyalamma.

Sri Adivaraha Lakshminarasimha Venugopalaswamy Kalyanothsavam is celebrated for 10 days from *Chaitra Suddha Ekadasi* to *Bahula Panchami* (March–April). This festival is celebrated in connection with the *vardhanthi* of Sri Nammalwar, a Vaishnava sage and prophet of South India. *Adhyayanothsavam*, *paramapadothsavam*, *kalyanothsavam* and *radhagajaseva* are the important rituals and the function concludes with *ananda dolothsavam*. Offerings are generally made in the form of money.

The festival is being celebrated for the past 100 years and is of local significance. About 2,000 Hindu devotees of this and the nearby villages congregate. A Vaishnava of Srivathsava *gotram* is the *pujari*. *Prasadam* is distributed to all.

A fair is held for a day in this connection in the temple compound. Eatables, utensils, mirrors, combs, books, photos and toys, etc., are sold. Pandals are erected.

Mutyalamma Jatara is celebrated in *Sravanam* (July–August). *Prabhas* are taken in procession. Animals are sacrificed. Local Hindus participate in the Jatara.

SOURCE : *1. Sri Sunkara Paparao, Teacher, Boorugugadda.*
2. Sri M. Raghavachari, Headmaster, Boorugugadda.

18. **Macharam** — Situated at a distance of 24 miles from Miryalguda.

The total population of the village is 1,319 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Telaga, Kamma, Golla, Vadla, Sale, Kamsali, Velama, Chakali, Goundla, etc., Scheduled Castes (232) — Mala Dasari, Madiga, Mala ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are village deities Mutyalamma and Ankamma in the village. There is Rama temple in the hamlet Karakkayalagudem of this village.

The village deity Mutyalamma Jatara is celebrated for two days in *Phalgunam* (February–March). *Prabhas* are taken in procession on the first day. Animals are sacrificed on the second day. The Jatara is of local significance. The local Hindus of all communities congregate.

SOURCE : *1. Sri Kancherla Rama Reddy, Teacher, Machavaram.*
2. Sri P. Veera Reddy, Headmaster, Primary School, Karakkayalagudem.

19. **Gudibanda** — Situated at a distance of 9 miles from Huzurnagar by road.

The population of the village is 2,179 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (296). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the *darga* of Hazarath Khaja Garibah Nawab in this village.

Sri Hazarath Khaja Garibah Nawab Urs is celebrated for 2 days from the 6th day of *Rajjab* (November–December) in memory of that saint. The Urs is of local significance. About 2,000 people, local and from the neighbouring villages, congregate, without any distinction of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

20. **Thogarrai** — Situated at a distance of 6 miles from Huzurnagar.

The population of the village is 1,368 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Velama, Reddy, Telega, Golla, Goundla, Muthracha, Vadla, Padmasale, Vaddera, etc., and Scheduled Castes (218). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venugopalaswamy temple with His image in human form is the place of worship in the village.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Ekadasi* to

Purnima (April - May). There would be procession of the deity through the streets of the village. The festival is being celebrated for the past 10 years and is of local significance. The villagers are the patrons. The local Hindus of all communities participate. The *pujari* is a Vaishnava of Harithasa *gotram*.

SOURCE: *Sri Ch. Subrahmanya Sastry, Teacher, Thogarrai.*

21. **Huzurnagar** — The taluk headquarters, situated at a distance of 36 miles from the Khammam Railway Station. There are communication facilities to Nalgonda, Miryalguda, Jaggayyapet and Khammam.

The total population of the town is 7,952 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Muthracha, Goundla, Golla, Vadde, Sale, Mudiraju, Viswabrahmin, etc., Scheduled Castes (1,417); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, services and other traditional occupations.

There is a Rama temple with a well-built compound wall, which is constructed about 100 years back and also a Siva temple in this village. There are village deities Mutyalamma and Kanakadurgamma, a mosque and a church.

Sri Ramaswamy Kalyanothsavam is celebrated for 5 days from *Kartika Suddha Chathurdasi* (October–November). Sita Rama *kalyanam* and *aradhana* are performed. Offerings are made in the form of money, cocoanuts, flowers and fruits, etc. The festival is being celebrated for the past 30 years and is of local significance. The *pujari* is a Srivaishnava. The temple has Inam lands of 500 acres. Only local Hindus participate in the festival. *Prasadam* is distributed to all. Free feeding is arranged to some extent.

The village deity Mutyalamma Jatara is celebrated for a day in *Sravanam* (July–August). *Prabhala-uthsavam*, with not less than 100 *prabhas* is celebrated. Fowls and animals are sacrificed. *Bonams* are offered. Local Hindus are the patrons. About 10,000 Hindus congregate from this and neighbouring villages. *Prasadam* is distributed to all.

A fair is held in this connection at a place 2 miles away from the village for one full day and night. Eatables, bangles, books and photos, etc., are sold.

Kolatams, *bhajans* and lotteries are the items of entertainment to the visitors.

Another function celebrated in the town is Sri Thyagaraja Uthsavam since the last 3 to 4 years. The *uthsavam* goes on for 3 days every year and an expenditure of about Rs. 3,000 is incurred on it. There would be musical performances and *harikatha kalakshepams*. Persons proficient in these are invited from many places. Huge pandals are erected to accommodate the audience.

SOURCE: 1. *Sri V. Somaiah, Teacher, Huzurnagar.*
2. *Sri K. V. Reddy, B. A., Teacher, Zilla Parishad High School, Huzurnagar.*

22. **Mattapalle** — Situated at a distance of 20 miles from Huzurnagar.

The total population of the village is 557 and it is made up of various communities of Caste Hindus and Scheduled Castes (27). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lakshmi Narasimhaswamy temple is the place of worship in the village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 3 days from *Vaisakha Suddha Purnima* (April–May). The festival is of local significance. About 4,000 Hindus congregate from this and nearby villages.

SOURCE: 1. *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*
2. *Sri Kotayya, Agriculturist, Pedaveedu.*

23. **Pedaveedu** — Situated at a distance of 12 miles from Huzurnagar. Chintalammagudem is a hamlet of this village. There was once a deity named Chintalamma and hence the hamlet was called Chintalammagudem.

The population of the village is 2,676 and it is made up of the following communities: Caste Hindus — Reddy, Lambadi, Golla, etc., and Scheduled Castes (278). The chief means of livelihood

of the people are agriculture, agricultural labour and sheep rearing.

Rama temple with an idol of the Lord in human form is the place of worship in Chintalammagudem. There are also the wooden images of the village deities Mutyalamma and Maremma.

Mutyalamma and Maremma Jatara is celebrated for a day in *Sravanam* (July–August). Sheep, goats and fowls are sacrificed to the deities.

Sri Rama Navami is celebrated for a day on *Chaitra Suddha Navami* (March–April) in the temple at Chintalammagudem. Offerings are made in the form of cocoanuts and money. The festival is of local significance. Local Hindus participate in the festival.

SOURCE: *1. Sri K. Narasimha, Teacher. J. B. School, Pedaveedu.*
2. Sri M. Bal Reddy. Teacher, Pedaveedu.

24. Raghunadhapalem — Situated at a distance of 3 miles from the River Krishna and 14 miles from Huzurnagar.

The population of the village is 2,556 and it is made up of the Caste Hindus; Scheduled Castes (117); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Rama temple with the images of Sri Rama, Lakshmana and Sita in human form; a mosque and a church are the places of worship in the village.

Sri Rama Kalyanothsavam is celebrated for 5 days from *Vaisakha Suddha Purnima* (April–May). The festival is of local significance. Local Hindus participate in the festival. *Pujari* is a Brahmin.

SOURCE: *Sri T. Venkataramanaiah, Headmaster, Raghunadhapalem.*

25. Mellacheruvu — Situated at a distance of 6 miles from Huzurnagar, 12 miles from Mukthyala, whence plies a boat upto Vijayawada on the River Krishna and 42 miles from Khammam, the nearest Railway Station.

The total population of the village is 5,630 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Vaisya, Kamma, Balija, Padmasale, Kummari, Yerukula, Kamsali, Kammara, Vadde, Golla, Tamballa, etc., Scheduled Castes (536); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is the temple of Sambhulingeswaraswamy at a distance of about 4 furlongs to the south of the village. Sri Swayambhu Sambhulingeswaraswamy is in the form of a white Sivalingam, about 6 feet in height and one foot in diameter. The temple was constructed in an area of 10 acres of land. There is the temple of Kameswari Devi with Her image in human form at a distance of 20 yards from this temple within the compound. There is the temple of Ganga Devi constructed by Yadavas about 20 yards away from this temple. The temples of Anjaneyaswamy, Swantha Someswaraswamy, Veerabhadra, Kanakadurga and Venkateswaraswamy are in the village, whereas the village deities Mutyalamma, Ankamma and Mysamma are outside the village. A church too is there.

Formerly to the south of the village, there was a thick forest. During the period of the Kakateeyas of Warangal, some Yadavas used this palace as a pen for their cattle. One day in one of the cow-pens, a round stone in the form of a cucumber was found. The shepherd picked it up and threw away. But it was again found in the same place on the following day. And for three days the same phenomenon took place. On the last day, Lord Siva appeared in a dream to the Yadava and commanded him to construct a temple for Him in that place lest his family would vanish. The Yadava did accordingly. Afterwards Reddy Rajahs of the area assigned 100 acres of land for maintenance of the temple. Subsequently, however, the temple fell into disrepairs and almost nobody frequented the inner sanctorum. In the year 1930 the temple was renovated owing to the efforts of the villagers and the *dhwaja* pillar was erected with all attendant formalities. From that year onwards regular daily worship and annual functions have been going on. About 10 years back a ceremonial chariot was also got made for the temple.

As the Lord manifested Himself in the form of a Lingam, He is named Swayambhulingeswaraswamy (*swayambhu* means self-manifested). There is a hole of about 2 inches in circumference on the top of the Lingam and that would be full of water at all times.

The water never overflows nor is ever below the level. The Lingam which was initially in the form of a small cucumber, has grown now to a height of about 6 feet and for every one foot there is a round line naturally formed on the Lingam. Each of the six lines formed so far are decorated with a *kumkum* dot. It is said that the seventh line is also forming; that is, the Lingam is still growing in height. There is an ancient *koneru* (pond) in the compound of the temple, but water is at a depth of about 250 feet in it. Since the year 1930 people of the village and the neighbourhood developed intense devotion for this deity. Most of the children in the village are called by the names of this God and His consort. Some years after 1930, a pandit examined the spot and pointed out that the temple of Siva was a few feet behind the Parvati temple and suggested that it would be better to dig the earth between the two temples. The people did accordingly, and they found a stone Nandi and some stones of an ancient *mantapam*. As the image of Parvati was somewhat in ruins, another image in the name of Kameswari was installed and also a new *mantapam* was constructed. As Kasi (Benaras) is famous because of the River Ganga, this place was called 'Dakshina Kasi' (South Benaras) as there is water in the Lingam in all seasons. The sacred water is taken by the devotees as a precious *teertham* in all veneration.

Sri Swayambhu Sambhulingeswaraswamy Kalyanothsavam is celebrated during Mahasivaratri for 5 days from *Magha Bahula Chathurdasi* (January–February). Festival arrangements are made one week in advance by the Temple Committee, under the presidentship of the Taluk Tahsildar. On the first day *prabhas*, which are sometimes even 20 yards high, come in procession. *Kalyanam*, *uraseva* (village procession), *rathothsavam*, *ponnaseva*, *vasanthothsavam* and *pavalimpuseva* are performed on the successive days. Money, silver and gold ornaments, cocoanuts, fruits and flowers are offered to the Lord by the devotees. Also the devotees whose desires are fulfilled offer cows and calves and tie them to the *dhwajasthambham*. The Temple Committee sells them in an auction and the sale proceeds are utilised for the celebration. It is believed that issueless women who perform *pujas* for 5 days in wet clothes, would be blessed with children. Fasting and *jagarana* are also observed. The temple has 100 acres of dry land and 2 acres of wet land endowed to it for its maintenance. A portion (1/8th) of the income received by way of offerings to the deity during the festive days is taken over by the Government and the rest is credited to the funds of the temple. About 10,000 people including from the districts of Hyderabad, Warangal, Guntur, Krishna and Nalgonda congregate for this Sivaratri festival. *Pujari* is a Tamballa of Kowndinyasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection near the temple in an area of 40 acres for 5 days. About 60 to 70 petty shops are held dealing in eatables, utensils, bangles, lanterns, mirrors, combs, glassware, pictures, photos, books, mats, clothes, toys, fancy goods and other sundry articles. Huge pandals are erected at the place. A cattle fair is also held during this period.

Bhajans, *kolatams*, dramas, *Harikatha kalakshepams*, sports and games, merry-go-rounds, magic shows, music performances, etc., provide entertainment to the congregation. Poets and musicians are also invited and there would be competitions in music, *bhajans*, *kolatams*, etc.

As regards Lord Venkateswaraswamy temple in the village, it is reported that *naivedyam* and *deeparadhana* are performed daily. The *pujari* is a Nambi with hereditary rights. The temple has 50 acres of dry land and 2 acres of wet land endowed to it for its maintenance.

SOURCE :
1. *Sri T. Narayana, Teacher, Mellacheruvu.*
2. *Sri Tadakamalla Janardhana Rao, Teacher, Mellacheruvu.*
3. *Sri Akkiraju Ranga Rao, Teacher, Mellacheruvu.*
4. *Sri Vutukuru Krishna Murthy, Student, Mellacheruvu.*

26. Kandibanda — Situated at a distance of 6 miles from Huzurnagar and 36 miles from the Khammam Railway Station.

The population of the village is 2,182 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Reddy, Velama, Vadrangi, Kamma, Kamsali, Golla, Padmasale, Yerukula, etc., Scheduled Castes (596); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is in this village Chennakesavaswamy temple with a stone idol of the Lord in human form with 4 hands holding *sankhu*, *chakra*, *gadha* and *padmam*. There is also the village deity Mutyalamma.

Sri Chennakesavaswamy Kalyanothsavam is celebrated for 3 days from *Magha Suddha Purnima* (January–February). *Aradhana* and *pujas* are performed on the morning of the first day. In the evening the idols of the Lord and His consort are decorated as bridegroom and bride and taken in a procession to Kalyanamantapam where *kalyanam* is performed.

The festival is being celebrated for the past 100 years and is of local significance. A Vaishnava Brahmin of Bharadwajasa *gotram* is the *pujari*. The temple owns some Inam lands. About 500 local Hindus congregate. *Teertham* and *prasadam* are distributed to all. Sports and *bhajans* are conducted at the time of the festival.

At a distance of 4 furlongs from the village to the east, there is a hillock on which there is a Siva temple of about 200 feet high which is now in ruins. There is a Sivalingam in the temple as also some idols of Ganapati, etc. The hillock is called Sivunigutta (hillock of Eswara). Now-a-days, no *puja* is performed in this temple.

Two furlongs to the south of the village there is a tank below which bund there are some mango trees in whose midst there is a well called Nagulabhavi. The water is sweet and villagers drink water of this well only. It is said that there was an ant-hill by the side of the well over which there were some shrubs of sweet smell and that there had been a big cobra in that ant-hill about 10 years back and the villagers used to pour milk, etc., in that ant-hill on Nagula Chaviti. There are some black stones around on which *nagas* (cobras) are carved. If women, while in their monthly periods, went there, the old cobra used to turn them away from the well. Now-a-days the cobra is no more. But, when women in menses touch the well, the water becomes foul with bad smell for a week. It is somewhat an interesting thing around the village.

SOURCE : *1. Sri K. Ramulu, Teacher, Kandibanda.*
2. Illegible.

27. **Adlooru** — Situated on the banks of the River Krishna at a distance of 20 miles each from Huzurnagar, Jaggayyapeta in Krishna District and Piduguralla Railway Station on Guntur–Macherla line in Guntur District.

The population of the village is 1,259 and it is made up of the following communities : Caste Hindus— Brahmin, Vaisya, Reddy, Tamballa, Telaga, Golla, Muthracha, Goundla, Viswabrahmin, Perika, etc., and Scheduled Castes (258) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lord Ramalingeswaraswamy, with the Sivalingam and the temples of Ramaswamy and Anjaneyaswamy are the places of worship in the village.

Sri Ramalingeswaraswamy Paruveta festival is celebrated for a day on *Asviyuja Suddha Dasami*, that is Vijaya Dasami (September–October). The deity is taken in a procession in the village on a *vahanam*. *Zammipuja* is performed. One Sri Singavajhala Venkata Subrahmanyam, a local Brahmin, is the patron. Local Hindus take part in the festival. Tamballas and Brahmins are the *pujaris*. *Prasadam* is distributed to all.

SOURCE : *Sri D. Pandu Rangarao, Teacher, STS, Sobhanadriguda.*

28. **Reballi** — Situated at a distance of 20 miles from the Piduguralla Railway Station on Guntur–Macherla line in Guntur District and 30 miles from Nalgonda.

The population of the village is 390 and it is made up of Caste Hindus — Brahmin, Reddy, Lambadi, Muthracha, Vadla and Kammara, etc., and Scheduled Castes (109) — Mala and Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Venkateswaraswamy temple with His stone image the temples of Anjaneyaswamy and Chandramouleswaraswamy are the places of worship in the village.

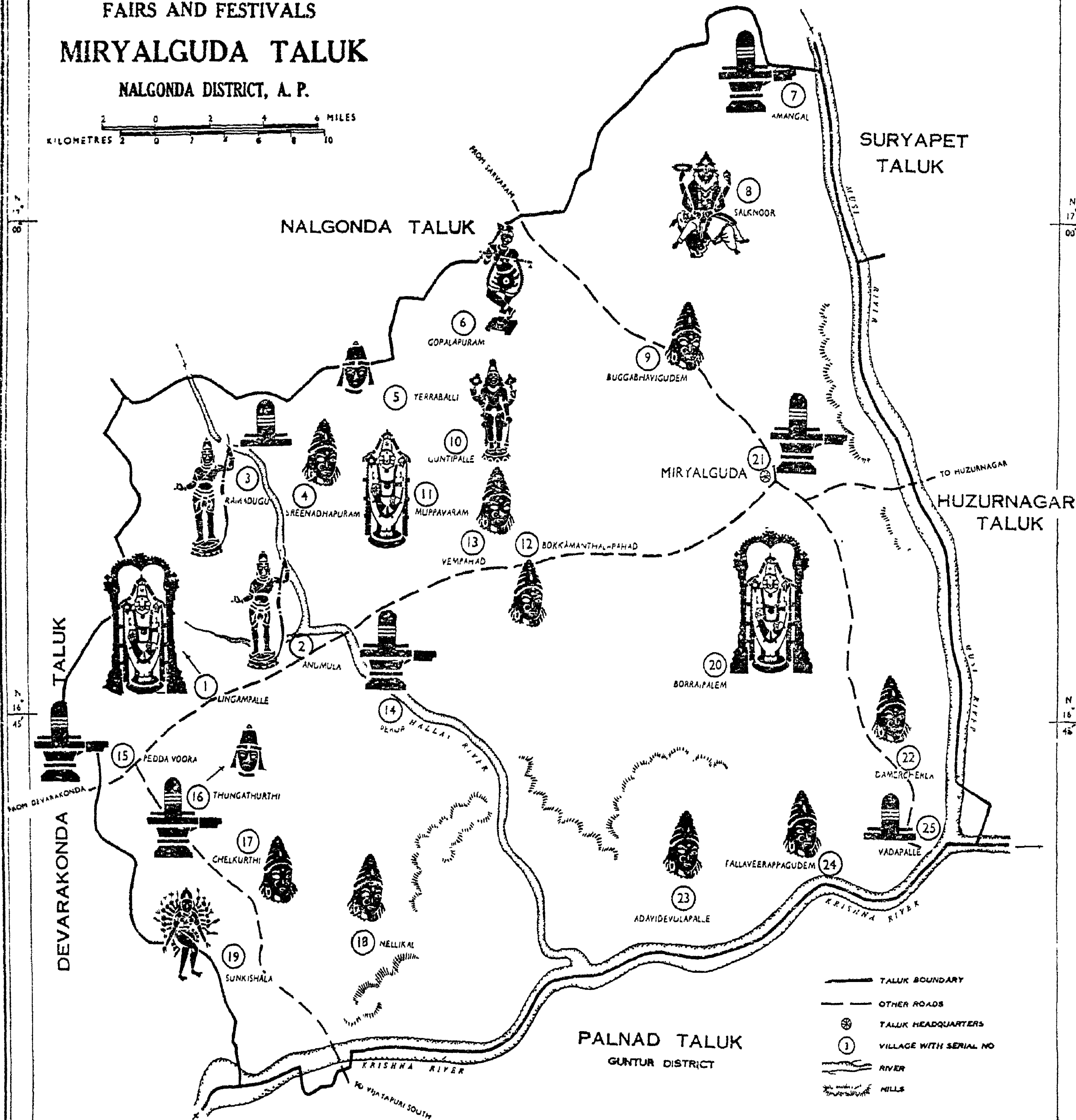
Lord Venkateswaraswamy Kalyanothsavam is celebrated for 3 days from *Phalguna Suddha Chathurdasi* to *Bahula Padyami* (February–March). Offerings are made in the form of cash or kind. The devotees take bath in River Krishna. The festival is being celebrated for the past 20 years and is of local

significance. One Sri Jeedikanti Ramarao is the chief patron. The local Hindus congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram*. *Prasadam* is distributed to all.

SOURCE : *Sri Kambhampati Hanumaiah, Patwari' Reballi.*



MIRYALGUDA TALUK



INDEX

S NO	CODE NUMBER & NAME OF VILLAGE	NAME OF DEITY & PERIOD OF FAIR OR FESTIVAL
1	18 LINGAMPALLE	VENKATESWARASWAMY FEB MAR
2	20 ANUMULA	SRI RAMA MAR APR
3	22 RAMADUGU	KODANDA RAMASWAMY MAR APR
		RAMALINGESWARASWAMY JAN-FEB
4	25 SREENADHAPURAM	MUTYALAMMA JULY AUG
5	28 YERRABALLI	LINGAMANTHA FEB-MAR
6	29 GOPALAPURAM	GOPALASWAMY MAR APR
7	38 AMANGAL	RAMALINGASWAMY FEB MAR
8	53 SALKNOOR	LAKSHMINARASIMHASWAMY FEB MAR
9	60 BUGGABHAVIGUDEM	GANGADEVAMMA JAN FEB
10	78 GUNTIPALLE	CHENNAKESAVASWAMY NOV DEC
11	79 MUPPAVARAM	VENKATESWARASWAMY APR MAY
12	84 BOKKAMANTHALAPAHAD	MUTYALAMMA KOTA MYSAMMA, PEDDAMMA KANAKA DURGAMMA, MAHANKALAMMA, BODDURAYI JULY AUG
13	85 VEMPAHAD	BODDURAYI, MUTYALAMMA & KOTA MYSAMMA JULY AUG
14	92 PERUR	SOMESWARASWAMY JAN FEB
15	96 PEDDA VOORA	UMAMAHESWARASWAMY JAN FEB
16	99 THUNGATHURTHI	SOMESWARASWAMY JAN FEB
	99(a) RAMANNAGUDEM	LAL MUSANDU LAKSHMAN SADU MAR APR
17	100 CHELKURTHI	MUTYALAMMA JULY AUG
18	107 NELLIKAL	KANAKA DURGAMMA MONTH NOT SPECIFIED
19	108 SUNKISHALA	MUTYALAMMA JAN FEB
20	127 BORRAIPALEM	VENKATESWARASWAMY JAN FEB
21	1 MIRYALGUDA	SIVA JAN, FEB
22	146 DAMERCHERLA	MUTYALAMMA APR MAY
23	152 ADAVIDEVULAPALLE	KANAKADURGAMMA APR MAY
24	157 TALLAVEERAPPAGUDEM	KANAKADURGAMMA APR MAY
25	158 VADAPALLE	AGASTYESWARASWAMY JAN FEB

79° 15' E 79° 30' E

M. HASSAN

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad

Section IV

MIRYALGUDA TALUK

Lingampalle — Situated on Devarakonda-Miryalguda road at a distance of 22 miles from Miryalguda.

The population of the village is 374 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (42). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venkateswaraswamy is worshipped in the village.

Sri Venkateswaraswamy festival is celebrated for 3 days in *Phalgunam* (February–March). About 300 local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

2. **Anumula** — Situated on Devarakonda–Miryalguda road at a distance of 18 miles from Miryalguda.

The population of the village is 1,577 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Golla, etc; and Scheduled Castes (222) — Mala and Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

There are temples of Lord Sri Rama and Lord Siva in this village. There is an idol of Anjaneyaswamy in a compound with no temple. There are also the village deities Mutyalamma and Edamma. There are also small temples of serpent deities. Some stone inscriptions are here and there in the village at the temple sites.

Sri Rama Navami Pallaki Seva (procession in a palanquin) is celebrated for one day on *Chaitra Suddha Navami* (March–April). Cocoanuts and *gandadeepam* are offered to the deity in fulfilment of vows. The festival is being celebrated for the past 50 years in this village. Local Hindus of all communities participate in the festival. *Prasadam* is distributed to all.

SOURCE : *Sri R. Yaladri, Headmaster, Primary School, Anumula.*

3. **Ramadugu** — Situated at a distance of about one mile from Nalgonda–Vijayapuri road, 5 miles from Miryalguda–Devarakonda road and 20 miles from Miryalguda. There are what are believed to be the foot-prints of Lord Rama on a flat stone on the banks of the river Ahalya and hence, the village is called Ramadugu (Rama + Adugu — *adugu* means foot).

The total population of the village is 1,100 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Telaga, Yadava, Goundla, Muthracha, Kamma ; and Scheduled Castes (230). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Kodanda Ramaswamy temple and Ramalingeswaraswamy temple are the places of worship in the village.

Sri Kodanda Ramaswamy Kalyanamahothsavam is celebrated for 10 days from *Chaitra Suddha Panchami* (March–April). Special items of worship are performed on the successive days. The procession of the Lord is taken on various types of *vahanams* like *sesha*, *gaja*, *garuda* and *ratha* (chariot). Offerings are made in articles of various kinds. Devotees take bath in the river Ahalya and have the *darshan* of the foot-prints of the Lord. The festival is of ancient origin but is confined to this and the nearby villages. The trustees are the Devasthanam Committee consisting of 5 members. The temple has some Inam land. About 2,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava Brahmin of Bharadwajasa *gotram*. *Prasadam* is distributed to all. There is daily worship with *naivedyam*, etc., in the temple.

A fair is held for 10 days in this connection near the temple. Some taxes are collected by the Village Panchayat from the shop-keepers. Eatables, utensils, lanterns, mirrors and combs, pictures, photos, toys, clothes, books and agricultural implements are sold. *Harikathas*, *burrakathas*, *bhajans* and dramas afford entertainment to the visitors.

Sivaratri festival is celebrated at Sri Ramalingeswaraswamy temple for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February). Offerings are made. Fasting and *jagarana* are observed. The celebration here is of ancient origin and is of local significance. About 2,000 Hindus, local and from the neighbouring villages, congregate without any distinction of caste or creed. The *pujari* is a Smartha Brahmin of Harithasa *gotram*. *Prasadam* is distributed to all. There is daily worship with *naivedyam* at the temple.

A fair is held in connection with this festival also for 10 days near the temple on similar lines as mentioned above.

SOURCE: *Sri P. Sathyanarayana Reddy, Teacher, Ramadugu.*

4. **Sreenadhapuram** — Situated at a distance of 20 miles from Miryalguda by road.

The population of the village is 571 and it is made up of the following communities: Caste Hindus — Sale, Muthracha, Telaga, Reddy, etc; and Scheduled Castes (129). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama temple is the place of worship in this village. Another Rama temple is in the locality inhabited by Scheduled Castes. There is the temple of village deity Mutyalamma.

The village deity Mutyalamma Jatara is celebrated for one day in *Sravanam* (July-August) in the interest of welfare of the villagers. The animals are decorated with flower garlands and margosa leaves and taken round the village with music before they are sacrificed to the deity. The local Hindus congregate.

SOURCE: *Sri T. Ramakrishna, Headmaster, Sreenadhapuram*

5. **Yerraballi** — Situated at a distance of 18 miles from Miryalguda by road.

The population of the village is 1,586 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (277). The chief means of livelihood of the people are agriculture and agricultural labour.

Lingamanthuni Panduga is celebrated for 3 days in *Phalgunam* (February-March). Local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

6. **Gopalapuram** — Situated at a distance of 14 miles from Miryalguda by road.

The population of the village is 223 and it is made up of sveral sub-communities of Caste Hindus and Scheduled Castes (37). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Gopalaswamy festival is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). Hindus from this and the neighbouring villages congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

7. **Amangal** — Situated at a distance of 7 miles from Suryapet and 14 miles from Miryalguda.

The population of the village is 2,411 and it is made up of the following communites: Caste Hindus — Brahmin, Vaisya, Reddy, Muthracha, Golla, Telaga, Sale, Goundla, Tamballa, etc; Scheduled Castes (600); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lord Ramalingaswamy, the deity beingrepresented by a stone Sivalingam, of Sita Ramaswamy and of Hanuman are the places of worship in the village. There is also the village deity Mutyalamma.

Sri Ramalingaswamy Kalyanothsavam is celebrated for 3 days from *Phalguna Suddha Purnima* (February-March). Cocoanuts, fruits and flowers are offered. The procession of Parvati and Parameswara is taken round the village. The local Hindus irrespective of caste or creed congregate. *Pujaris* are Tamballas. *Prasadam* is distributed to all-*Abhishekams* to the Lord are performed on Sivaratri day.

SOURCE: *Sri Nedunuru Venkateswara Rao, Patwari, Amangal.*

8. **Salknoor** — Situated at a distance of 12 miles from Miryalguda and 40 miles from Khammam Railway Station.

The population of the village is 1,438 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Vadla, Kammara, Goundla, Golla, Kamsali, Kummari, Muthracha, Telaga, etc., and Scheduled Castes (158). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lakshmi Narasimhaswamy is the place of worship in the village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 8 days from *Phalguna Suddha Ekadasi* (February-March). The festival is being celebrated for the past 150 years. The local Hindus congregate. *Pujari* is a Vaishnava of Harithasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri Boyinavalla Sreenivasa Rao, Patwari, Salknoor.*

9. **Buggabhavigudem** — Situated at adistance of 7 miles from Miryalguda on Miryalguda-Nalgonda road.

The total population of the village is 542 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Golla, etc ; Scheduled Castes (109) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the village deities Kanakadurgamma and Gangadevamma. The latter is the family deity of Gollas.

The tutelary deity Gangadevamma Jatara is celebrated on a Sunday in the bright fortnight of *Magham* (January-February) once in 2 years. *Puja* is performed. Goats and sheep are sacrificed to the deity. Cocoanuts are offered. *Jagarana* is observed by the devotees. The Jatara is being celebrated for the past 50 years and is of local singnificance. About 1,000 Gollas, local and from the neighbouring villages, congregate.

A fair is held for a day near the temple with a few shops. It is believed that the deity descends on some Gollas during the festival, when they dance in common step to the tune of drums. People gather to see this.

SOURCE: *Sri Jamamoddin, Mali Patel, Buggabhavigudem.*

10. **Guntipalle** — Situated at a distance of 5 miles from the Miryalguda-Devarakonda road and about 16 miles from Miryalguda.

The population of the village is 505 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Telaga, Golla, etc ; and Scheduled Castes (110). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Chennakesavaswamy temple with the image in human form is the place of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 11 days from *Margasira Suddha Panchami* to *Purnima* (November-December). *Kalyanothsavam, paramapadothsavam*, etc., are celebrated. Offerings are made in the form of cocoanuts, fruits, money, etc. The festival is being celebrated for the past 6 years and is of local significance. The chief patron is Sri Mereddy Venkatrama Reddy. The local Hindus congregate. The *pujari* is Sri Mangalagiri Desikacharyulu, a Vaishnava Brahmin of Kasyapasa *gotram*.

SOURCE: *Sri G. Narsimham, Teacher, Guntipalle.*

11. **Muppavaram** — Situated at a distance of about 3 miles from the Miryalguda-Devarakonda road and about 15 miles from Miryalguda.

The population of the village is 1,793 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (421). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venkateswaraswamy is worshipped in the village.

Sri Venkateswaraswamy festival is celebrated for 3 days from *Vaisakha Suddha Purnima* (April-May). About 200 local Hindus congregate on each day of the festival.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

12. **Bokkamanthalapahad** — Situated at a distance of 2 furlongs from Miryalguda–Devarakonda road and 10 miles from Miryalguda.

The population of the village is 376 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Kamsali, Kummari, Chakali, Telaga ; Scheduled Castes (58) — Madiga ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sri Anjaneyaswamy with the idol in the form of Hanuman. There are also the village deities Mahankalamma, Kanakadurgamma, Mutyalamma, Kota Mysamma, Boddurayi and Peddamma.

A special worship is performed to Sri Anjaneyaswamy in *Pushyam* (December–January).

Jatara for the village deities is celebrated for one day during *Sravanam* (July–August) according to the convenience of the villagers. Goats, fowls and sheep are sacrificed. The local Hindus congregate. *Naivedyam* is offered by a Kummari and animals are sacrificed by a Chakali.

SOURCE : *1. Sri K. Ram Krishna Reddy, Teacher, Primary School, Bokkamanthalapahad.*
2. Sri K. Lakshmi Narayan Rao, Patwari, Bokkamanthalapahad.

13. **Vempahad** — Situated at a distance of 12 miles from Miryalguda on the Miryalguda–Devarakonda road.

The population of the village is 1,155 and it is made up of the following communities : Caste Hindus — Vaisya, Reddy, Kammara, Golla, Goundla, Telaga, Mangali, Chakali, Bestha, Balija, etc., and Scheduled Castes (267). The chief means of livelihood of the people are agriculture and agricultural labour.

There is an idol of Sri Anjaneyaswamy under the shade of a margosa tree. There are also the village deities Kota Mysamma, Mutyalamma, etc., and Boddurayi in this village. There are ruins of two Saivaite shrines by the side of the road. The Sivalingam is of a striking size made of well polished stone in the first temple. In the second temple there is only a beautifully carved pedestal *(panuvattam)* of a Sivalingam. Around the Sivalingam there is an ant-hill and it is said to be the abode of an old cobra. There is an image of *naga* (serpent) by the side of the Siva temple and a big idol of Vighneswara by the side of the road. It is believed by the villagers that some more images might be lying buried in the vicinity of the temple.

Jatara of the village deities is celebrated for a day in *Sravanam* (July–August) according to the convenience of the villagers. Going on *vanavasam* (picnic) is an important item. Goats, sheep and fowls are sacrificed to the deities in fulfilment of vows. Local Hindus of all communities participate in the festival.

There would be special items of worship to Sri Anjaneyaswamy in *Sravanam* (July–August). The deity is decorated; and cocoanuts, *agarbathies* and camphor are offered. *Bhajans* and sports are conducted during the whole of *Sravanam* in the name of this celebration.

SOURCE : *Sri A. Markandeyachari, Headmaster, Primary School, Vempahad.*

14. **Perur** — Situated at a distance of about 17 miles from Miryalguda.

The total population of the village is 2,159 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (454). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Someswaraswamy is worshipped in the village.

Sri Someswaraswamy festival is celebrated for 2 days on *Magha Bahula Chathurdasi* and *Amavasya* (January–February). About 300 local Hindus congregate on each day of the festival.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

15. **Peddavoora** — Situated on Miryalguda–Devarakonda road at a distance of about 25 miles from Miryalguda.

The population on of the village is 2,282 and it is made up of several sub-communities of Catse Hindus and Scheduled Castes (602). The chief means of livelihood of the people are agriculure and agricultural labour.

Lord Uma Maheswaramy is worshipped in the village.

Sri Uma Maheswaraswamy festival is celebrated for two days on *Magha Bahula Chathurdasi* and *Amavasya* (January–February). Local Hindus congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

16. **Thungathurthi** — Situated at a distance of one mile from the Miryalguda–Devarakonda road at a distance of 24 miles from Miryalguda. Ramannagudem is a hamlet of this village.

The total population of the village is 2,243 and it is made up of the following communities : Caste Hindus — Reddy, Golla, Lambadi, etc., Scheduled Castes (291) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lord Someswaraswamy with the deity represented by a stone Sivalingam is the place of worship in the village.

At Ramannagudem there is the tutelary deity of Lambadis called Lal Musandu Lakshman Sadu represented by a cement statue, 4 feet high and in human form.

Sri Someswaraswamy Kalyanothsavam is celebrated for 2 days from *Magha Suddha Sapthami* (January–February). *Kalyanam* of the Lord is performed. Cocoanuts, fruits, money, etc., are offered to the Lord by the devotees. The festival here has been celebrated since a long time. It is of local significance. The temple has 60 acres of Inam land. The local Hindus, irrespective of caste or creed, congregate. There is a *pujari*. *Prasadam* is distributed to all.

Lal Musandu Lakshman Sadu Jatara is celebrated in *Chaitram* (March–April). A fire pit is arranged before the deity. Ghee is poured into the fire and *payasam* is cooked on it and distributed to all. Offerings are made in the form of money, silver and even gold ornaments. A he-buffalo is sacrificed to the deity on the day of the celebration. The Jatara is being celebrated for the past 12 years and is widely known. The Lambadis, locally and also from other districts, congregate for the festival. The *pujari* is a Lambadi of Ramavathu *gotram* with hereditary rights.

SOURCE : *1. Sri Abdul Azeez, Teacher, Thungathurthi.*
2. Sri P. Srinivasa Rao, Assistant, Teacher, Thungathurthi.

17. **Chelkurthi** — Situated on the road from Nagarjunasagar to Hyderabad. It is at a distance of 37 miles from Miryalguda and 22 miles from the Macherla Railway Station in Guntur District.

The total population of the village is 5,823 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Telaga, Mangali, Chakali, Lambadi, Kummari, Kammara, Kamsali, Yerukula, Goundla; Scheduled Castes (763); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple is the place of worship in the village. There is the village deity Mutyalamma in a small area with the image in female form.

The village deity Mutyalamma Jatara is celebrated for a week from *Sravana Suddha Purnima* (July–August). Goats, fowls, sheep and cattle are sacrificed. Intoxicating drinks are essential. The local Hindus congregate.

SOURCE : *Sri A. V. G. Sastri. Teacher. Chelkurthi.*

18. **Nellikal** — Situated at a distance of 4 miles from Nagarjunasagar Dam and 22 miles from Miryalguda.

The population of the village is 1,800 and it is made up of the following communities : Caste Hindus — Reddy, Yerukula, Lambadi, etc., Scheduled Castes (163); and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a small temple of the village deity Kanakadurgamma in this village. There is a ruined Siva temple at a distance of one furlong from the village. The ruins occupy a vast area of 120′ × 120′ and there are about 40 stone pillars. There are a *koneru* and also some wells nearby. Only broken pieces of idols and Lingams are extant now. There are no inscriptions found regarding the temple and the village. But, one gets an impression that there might have once flourished a large township protected by well fortified walls.

Kanakadurgamma Jatara is celebrated for one day in a year. Fowls and goats are sacrificed. Local Hindus congregate.

SOURCE: *Sri Mora Ramanachari, Teacher, Nellikal.*

19. **Sunkishala** — Situated at a distance of 5 miles from Nagarjunasagar and 35 miles from Miryalguda. It is in the interior of hills and there are no roads to this village.

The total population of the village is 768 and it is made up of the following communities: Caste Hindus — Vaisya, Muthracha, Vadrangi, Lambadi, etc., Scheduled Castes (49); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and sheep rearing, etc.

There is the temple of the village deity Mutyalamma with a stone image in *shakti* form with 16 hands.

Mutyalamma Jatara is celebrated for a day on *Magha Suddha Purnima* (January–February). Goats, fowls and sheep are sacrificed to the deity. The festival is of local significance. The local Hindus and from the nearby villages congregate, irrespective of caste or creed. *Prasadam* is distributed to all.

SOURCE: *Sri Pammi Koti Reddy, Assistant Teacher, Sankishala.*

20. **Borraipalem** — Situated at a distance of about 5 miles from Devarakonda–Miryalguda road and 25 miles from Dachepalle Railway Station on Guntur — Macherla Section of the Southern Railway. It is believed by the villagers that about 200 years back this village was called Maresapuram and it was in a very flourishing condition.

The population of the village is 979 and it is made up of the following communities: Caste Hindus — Brahmin, Kanchara, Yerukula, Lambadi, etc., Scheduled Castes (214); Scheduled Tribes (14); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Lord Venkateswaraswamy is the place of worship in the village.

Sri Venkateswaraswamy festival is celebrated for 11 days from *Magha Suddha Dasami* to *Bahula Panchami* (January–February). Various kinds of special worship are performed on the successive days. On *Purnima, kalyanam* is celebrated. Offerings are made in various kinds like cocoanuts, fruits, money, etc. It is of ancient origin and is of local significance. One Sri Kandala Venkatarangacharyulu is the trustee. About 2,000 Hindus, locally and from the neighbouring villages, congregate without any distinction of caste or creed. *Pujari* is one Sri Srinivasacharyulu. *Prasadam* is distributed to all and there is free feeding.

A fair is held in connection with the festival near the temple. Taxes are collected by the Village Panchayat Board from the tradesmen. Eatables, photos, pictures, cocoanuts, bangles, etc., are sold there. *Burrakathas, bhajans* and dramas afford entertainment to the crowds.

SOURCE: *Sri Mohammad Firoz Ali, Headmaster, Borraipalem.*

21. **Miryalguda** — The taluk headquarters, situated at a distance of 19 miles from Suryapet and at a distance of about 25 miles from Nalgonda, the district headquarters.

The population of the town is 11,079 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,385); and Scheduled Tribes (1). The chief means of livelihood of the people are agriculture, agricultural labour, trade, services and other traditional occupations.

Lord Siva is worshipped in the town.

Mahasivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January–February). About 400 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

22. **Damercherla** — Situated at a distance of 3 miles from the River Krishna and 11 miles from Miryalguda by road.

The total population of the village is 3,344 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (361). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the village deity Mutyalamma in the village.

Mutyalamma Jatara is celebrated for 3 days from *Vaisakha Suddha Chathurdasi* (April-May). About 500 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

23. **Adavidevulapalle** — Situated at a distance of 15 miles from Miryalguda. It is just within a distance of about 2 miles from the River Krishna.

The population of the village is 2,659 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (299). The chief means of livelihood of the people or agriculture and agricultural labour.

There is the village deity Kanakadurgamma in the village.

Kanakadurgamma Jatara is celebrated for 6 days from *Vaisakha Suddha Chathurdasi* (April-May). About 200 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

24. **Tallaveerappagudem** — Situated at a distance of 12 miles from Miryalguda. It is about 2 miles from the River Krishna.

The population of the village is 1,043 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (97). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the village deity Kanakadurgamma in the village.

Kanakadurgamma Jatara is celebrated for 3 days in *Vaisakham* (April-May). About 200 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

25. **Vadapalle** — Situated on the borders of Nalgonda and Guntur Districts at the confluence of Krishna and Musi Rivers and at a distance of 15 miles from Miryalguda. As this was the *vada* (place of residence) of boat-men plying across the River Krishna it was called Vadapalle. The name Vadapalle was changed to Vazirabad after the occupation of the fort by the Muslim rulers. Prataparudra, the Kakatiya king who was ruling the Andhra Desa between 1292 A.D. and 1369 A. D. from Ekasilanagaram (Warangal) as his capital, constructed a fort near Vadapalle, on the banks of Krishna and Musi Rivers. This fort occupied some thousands of acres of land and was having a compound wall of 4 miles perimeter. It is said that though the Vadapalle fort has been in ruins, one gets a glimpse into the beauty of sculpture of those days, their religious practices and their social history. A view of the flowing waters in the two rivers from the top of Agasthyeswaraswamy temple is a delight to the visitors. There were three main towns, namely (1) Veerabhadrapuram (2) Narasimhapuram and (3) Agasthyeswarapuram with stone-built gateways in the Vadapalle fort. It is said that the towns got the names because of the temples, the important of them being of Narasimhaswamy and Agasthyeswaraswamy.

The total population of the village is 1,453 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (191). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The two renowned temples of the village are of Narasimhaswamy (Vishnu) andAgasthyeswaraswamy (Siva). The special significance of the Sivalingam here is that there is an open crevice at the top of it and it is always seen filled with water. Even if some of the water is removed, the level reaches again within no time. It is an enigma how water manifests itself into the Sivalingam which happens to be at 400 feet above the water level in the river. It is called Patalaganga *teertham* about which is current a legend. A bird when chased by a Boya (hunter) hid itself near Eswara. The Boya came into the temple and asked Lord Eswara to give him back his bird. Lord Eswara refusing to release the bird, promised to give him whatever he chose except that bird. When the Boya wanted food, Lord Siva gave off His brain to the Boya. It is said that Patalaganga took its origin from the crevice so formed. Due to the depression on the top, the Lingam looks as though it was a ruined one but it is not actually so.

There is another legend about the origin of the temple. The great sage Agasthya was thirsty when he had been carrying Siva and Kesava in two baskets of a *kavadi* (a bamboo pole with two strings at each end for carrying loads across the shoulders). He gave the *kavadi* to a shepherd and went to the river to

quench his thirst. No sooner did Agasthya return from the river than he found the baskets kept on the ground and the shepherd boy missing. He could not lift the *kavadi* again. Then he heard a big shout from that place. Agasthya viewing from his *yogadrushti* (celestial vision) that that place would become a *punyakshetram* (holy place) installed Lord Eswara there. The Lord is called Agasthyeswaraswamy as it was Agasthya who installed Him there. There is an image of sage Agasthya also in the temple.

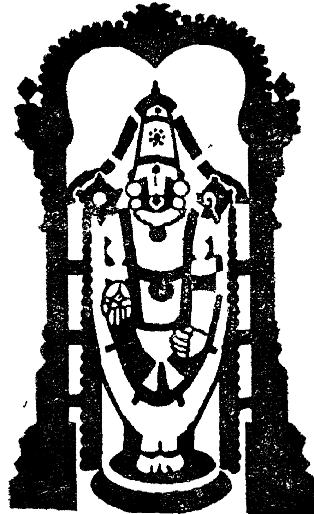
Vadapalle Narasimhaswamy is one of the Panchanarasimhas on the banks of Krishna. The five places are Vadapalle, Mattapalle, Vedadri, Mangalagiri and Kethavaram and at all these places there are temples of Narasimhaswamy. An arresting feature in the temple of this place is that there are three *deepams* before the idol of Narasimhaswamy and the middle *deepam* which is right below the nose of the Lord always twinkles, whereas the other two remain steady. It is believed that the twinkling is due to the respiration of the Lord. There are the images of the *dwarapalakas* (gate keepers) on either side of the doorway.

Mahasivaratri is celebrated on *Magha Bahula Chathurdasi* (Janunary-February) in the Agasthyeswaraswamy temple. The devotees take bath at the confluence of the rivers and have *darshan* of the Lord. Thousands of Hindus, local as well as from the distant places, congregate for the festival.

Krishna Pushkaram is observed here once in 12 years. There are facilities of communications, travellers bungalow, etc., for the pilgrims.

It is also said that there are proposals to construct a cement factory at a cost of one crore of rupees near Vadapalle and therefore there is scope for the place to become a big pilgrim centre.

SOURCE: 1. *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*
2. *An article in Andhra Prabha Illustrated Weekly, dated 2–5–62.*

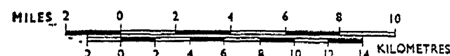


DEVARAKONDA TALUK

FAIRS AND FESTIVALS

DEVARAKONDA TALUK

NALGONDA DISTRICT, A. P.



IBRAHIMPATNAM TALUK
HYDERABAD DISTRICT

NALGONDA TALUK

KALVAKURTHI TALUK
MAHBUBNAGAR DISTRICT

MIRYALGUDA TALUK

ACHAMPET TALUK
MAHBUBNAGAR DISTRICT

PALNAD TALUK
GUNTUR DISTRICT

FROM HYDERABAD
TO NALGONDA
FROM MAHBUBNAGAR
TO PEDDAVOORA

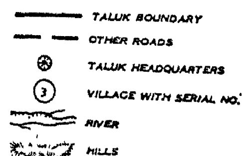
1 SARAMPETA
2 YARUGANDLAPALLE
3 TIRUGANDLAPALLE
4 MADNAPUR
5 THAKADLA PALLE
6 KURMAPALLE
7 BHEEMANAPALLE
8 CHAMALAPALLE
9 KONDAPURAM
10 KOPPOLE
11 KOTHALAPURAM
12 MOHAMADAPUR
13 NAMAPALLE
14 MALLAPURAJPALLE
15 VADDEPALLE
16 TUNGAPATI GOWRARAM
17 CHINTHAPALLE
18 TEEDED
19 NELVALPALLE
20 BANDATIMMAPUR
21 PAGDIPALLE
22 PALWAI
23 PEDDA ADSERLAPALLE
24 GHANPUR
25 YELESHWARAM
26 PEDDAMUNAGAL
27 MUDIGONDA
28 CHANDAMPET
29 DEVARAKONDA

DINDI RIVER
PEDDA VAGU
KRISHNA RIVER

78° 45′E 79° 00′E 79° 15′E
N 17° 00′ N 16° 45′ N 16° 30′ N 16° 15′

INDEX

S NO	CODE NUMBER & NAME OF VILLAGE	NAME OF DEITY & PERIOD OF FAIR OR FESTIVAL
1	8 SARAMPETA	STHAMBAGIRI LAKSHMI NARASIMHA SWAMY JAN FEB
2	10 YARUGANDLAPALLE	BUGGA NARASIMHASWAMY FEB MAR
		RAMALINGESWARASWAMY MAR APR
3	12 TIRUGANDLAPALLE	BRAHMADEVUDU APR MAY
4	15 MADNAPUR	LAKSHMI NARASIMHASWAMY MAR APR
5	19 THAKADLAPALLE	BRAHMADEVUDU MAR-APR
6	20 KURMAPALLE	MAHBUB SUBHANI DARGA JAN FEB
7	26 BHEEMANPALLE	SAINT JOSEPH MARCH
8	32 CHAMALAPALLE	SRI RAMA FEB MAR
9	36 KONDAPURAM	VENKATESWARASWAMY JAN FEB
10	43 KOPPOLE	SRI RAMA, LAKSHMANA & SITA MAR APR
11	46 KOTHALAPURAM	MARKANDESWARASWAMY JAN FEB
12	62 MOHAMADAPUR	SRI RAMACHANDRASWAMY FEB-MAR
13	71 NAMAPALLE	GOPALASWAMY JAN FEB
14	74 MALLAPURAJPALLE	MYSAMMA, EDAMMA, MUTYALAMMA, BODDURAYI, POLERAMMA, UPPALAMMA & MANDATA JULY-AUG
15	75 VADDEPALLE	MUTYALAMMA, EDAMMA, BURUJU MYSAMMA JULY-AUG
16	77 TUNGAPATI GOWRARAM	SRI CHAUDONA NRUSIMHASWAMY EVERY SATURDAY
17	81 CHINTHAPALLE	GATTUPATI VENKATESWARLU SEP OCT
18	84 TEEDED	MALLIKARJUNASWAMY JAN FEB
		RAMALINGESWARASWAMY FEB MAR
19	88 NELVALPALLE	MALLIKARJUNASWAMY FEB MAR
20	94 BANDATIMMAPUR	RAMALINGESWARASWAMY JAN FEB
21	95 PAGDIPALLE	MALLIKARJUNASWAMY JAN FEB
22	98 PALWAI	SIVA JAN FEB
23	102 PEDDA ADSERLAPALLE	LINGAMANTHA FEB MAR
24	103 GHANPUR	VENKATESWARASWAMY JAN FEB
25	116 YELESHWARAM	ELESWARASWAMY JAN-FEB
26	131 PEDDAMUNAGAL	AHANKALAMMA JULY-AUG
27	148 MUDIGONDA	VEERABHADRASWAMY JAN FEB
28	178 CHANDAMPET	MAQDOOM SHAH VALI SEP-OCT
29	1 DEVARAKONDA	DARWESH MOHAMMAD KHADRI VALI OCT NOV
		KHADAR MASTHAN SHAH VALI JULY-AUG



Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad

Section V

DEVARAKONDA TALUK

Sarampeta — Situated at a distance of 16 miles to the east of Hyderabad–Devarakonda road.

The population of the village is 1,113 and it is made up of following communities : Caste Hindus — Brahmin, Reddy, Vadrangi, Golla, Kammara, Vaisya, Padmasale ; Scheduled Castes (303) ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sthambhagiri Lakshmi Narasimhaswamy temple, with a stone image of the Lord in the form of man-lion and Anjaneyaswamy temple are the places of worship in the village.

Sri Sthambhagiri Lakshmi Narasimhaswamy Jaara is celebrated for 10 days from *Magha Bahula Padyami* to *Dasami* (January–February). An important feauture of the festival is *rathothsavam* on *Sapthami*. Offerings are made in the form of money or kind. The festival is being celebrated for the past 90 years and is of local significance. About 3,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnavite Brahmin with hereditary rights.

A fair is held in this connection for 3 days near the temple. A few shops selling eatables, utensils, lanterns, etc., are held.

SOURCE: *Sri B. Kondaiah, Police Patel, Sarampeta.*

2. **Yarugandlapalle** — Situated at a distance of 37 miles from Devarakonda and 43 miles from Hyderabad.

The total population of the village is 2,148 and it is made up of the following communities : Caste Hindus — Vaisya, Reddy, Brahmin, Kapu, Golla, Gowndla, Kamsali, etc., Scheduled Castes (248) ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and toddy tapping.

Sri Bugga Narasimhaswamy temple on a hillock at a distance of 3 miles from the village and Ramalingeswaraswamy temple near the village on another hillock are the places of worship in the village.

Sri Bugga Narasimhaswamy Rathothsavam is celebrated for 8 days from *Phalguna Bahula Tadiya* to *Dasami* (February–March). Special items of worship are performed on the successive days. Cocoanuts, fruits, money, *gandadeepams* and castor oil for *deeparadhana* are offered. The devotees take bath in the *gundam* (pool) on the hillock, before having *darshan* of the Lord. The festival is being celebrated for the past 60 years and is of local significance. The chief patrons are Vaishnava Brahmins. About 3,000 Hindus, local and from the neighbouring villages, congregate without any distinction of caste or creed. *Pujari* is a Vaishnavite. *Prasadam* is distributed to all and there is arranged free feeding also to some people.

A fair is held in this connection near the temple. A few shops are held selling eatables, utensils, lanterns, mirrors, combs, pictures, photos and handloom clothes, etc.

Sri Ramalingeswaraswamy festival is celebrated for 5 days from *Chaitra Bahula Padyami* to *Panchami* (March–April). On the first day the procession images of the Lord are taken from the village to the hillock in a procession on a palanquin and *ankurarpana* is performed. Special worship is performed on the subsequent days. Offerings are made in the form of cash or kind in fulfilment of vows. The festival is being celebrated for the past 12 years and is of local significance. Local Hindus and from the neighbouring villages congregate without any distinction of caste or creed. *Pujari* is a Saiva Brahmin. *Prasadam* is distributed to all.

SOURCE: *Sri Polepalli Kishan Rao, Agriculturist, Yarugandlapalle.*

3. **Tirugandlapalle** — Situated at a distance of 4 miles from the Devarakonda–Hyderabad road and 24 miles from Devarakonda.

The population of the village is 958 and it is made up of the following communities: Caste Hindus — Reddy, Vaisya, Gowndla, Golla, Vadla, Kammara; Scheduled Castes (175) ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a village deity Brahmadevudu in the form of a stone with no temple.

Bramhadevuni Jatara is celebrated for 4 days from *Vaisakha Bahula Sapthami* (April–May). On one day *garuda seva* is performed. The festival is being celebrated for the past 15 or 20 years and is of local significance. About 400 Hindus, local and from nearby villages, congregate.

A small fair is held in connection with the Jatara. Eatables, mirrors, combs, books and photos, etc., are sold.

SOURCE: *Sri Ahmad Abdul Aleem, Co-operative Extension Officer, Devarakonda.*

4. **Madnapur** — Situated at a distance of 2 furlongs from the Hyderabad–Devarakonda road and 26 miles from Devarakonda.

The population of the village is 402 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Vaisya, Golla, Chakali, Vadde, Vadla, Kammara; Scheduled Castes (69); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Lord Narasimhaswamy, Siva and Anjaneyaswamy are the places of worship in the village.

Lakshmi Narasimhaswamy festival is celebrated for 6 days from *Chaitra Suddha Chathurdasi* to *Bahula Chaviti* (March–April). On the first day *thalambralu*, on the second *garudaseva*, on the third day *seva*, on the fourth *pularatham* (a car decorated with flowers), on the fifth *rathothsavam* and on the sixth *dopu* and *chakratheertham* are performed during the festival. Offerings are made in the form of cash.

The festival is being celebrated for the past 30 years and is of local significance. The temple has 250 acres of Inam land. About 1,500 Hindus, local and from the nearby villages, congregate. *Pujaris* are Brahmins. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple. Estables, utensils, lanterns, torches, mirrors, combs,pictures, photos, books, handloom clothes and cutpieces, agricultural implements, toys and bangles, etc., are brought and sold. There are two choultries here.

SOURCE: *Sri Kanakaiah, Police Patel, Madnapur.*

5. **Thakadlapalle** — Situated at a distance of about 24 miles from Devarakonda.

The population of the village is 812 and it is made up of the following communities: Caste Hindus — Goundla, Golla, Chakali, Vadde; Scheduled Castes (118); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

There is a temple of the village deity Brahmadevudu on a hillock nearby.

Brahmadevuni Jatara is celebrated for two days in *Chaitram* (March–April). Fruits, flowers, cocoanuts, etc., are offered in fulfilment of vows. Fowls and goats are sacrificed near the base of the hillock. The festival has been celebrated for the past 35 years and is of local significance. About 300 or 400 people congregate.

A fair is held in this connection for two days near the temple. Eatables, utensils, mirrors, combs and toys, etc., are sold here.

SOURCE: *Sri S. Ramanaiah, Headmaster, Thakadlapalle.*

6. **Kurmapalle** — Situated on the Devarakonda–Hyderabad road at a distance of about 19 miles from Devarakonda.

The total population of the village is 3,092 and it is made up of the following communities: Caste Hindus — Vaisya, Kammara, Vadla, Kanchari, Telaga, Goundla, etc., Scheduled Castes (357); Dudekula and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are in this village the *darga* of Mahbub Subhani with his tomb and the temple of Brahmam garu.

Mahbub Subhani Urs is celebrated for 3 days in memory of that saint from *Magha Suddha Ashtami* (January–February). Cocoanuts, jaggery, etc., are offered on the first day and sheep and goats are sacrificed on the second day. The Urs is being celebrated for the past 3, 4 years and is of local significance. About 2,500 people of all communities congregate from the neighbouring villages also.

A fair is held in this connection for 3 days on

poramboke land near the hillock. Eatables, utensils, lanterns, books, mirrors, combs, photos, clothes, toys and pots, etc., are sold.

SOURCE: *Sri L. Yadagiri, Teacher, Kurmapalle.*

7. **Bheemanpalle** — Situated at a distance of about 18 miles to the north of Hyderabad-Devarakonda road.

The population of the village is 2,612 and it is made up of the following communities: Caste Hindus — Kamma, Kapu, Bestha, Golla, Kuruva, etc., Scheduled Castes (333) — Mala, Madiga; and Christians. Agriculture and agricultural labour are the chief means of livelihood of the people.

Sri Anjaneya temple and St. Joseph Church are the places of worship in the village.

A festival is celebrated at St. Joseph Church for 3 day on the 18th, 19th and 20th of March. This festival is being celebrated for the past 30 years and is of only local significance. About 1, 000 Christian people, local and from neighbouring villages, congregate.

A fair is held in this connection with a few shops selling eatables, etc.

SOURCE: *Sri V. Ananta Reddy, Teacher, Bheemanpalle.*

8. **Chamalapalle** — Situated at a distance of about 8 miles from the Nalgonda-Devarakonda road.

The population of the village is 878 and it is made up of several communities of Caste Hindus and Scheduled Castes (168). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Rama temple on a hillock with an image of the Lord in human form and Anjaneyaswamy temple are the places of worship in the village. The village deities Maremma and Mysamma are also there.

Sri Rama festival is celebrated for 6 days from *Phalguna Bahula Dasami* (February-March). On the first day *garudamudda*, on the second *thalambralu*, on the third *pularatham*, on the fourth *garudaseva*, on the fifth *rathothsavam*, and on the sixth *chakratheertham* and *dopu* are performed. Cocoanuts are offered. The festival is being celebrated for the past several years. It is of only local significance. Hindus, local and from the nearby villages, congregate. *Pujari* is a Vaishnavite Brahmin with hereditary rights. *Prasadam* is distributed to all. Pandals are erected for the visitors.

SOURCE: *A Census Enumerator.*

9. **Kondapuram** — Situated at a distance of 2 miles from the Nalgonda-Devarakonda road and 16 miles from Devarakonda.

This is at present a deserted village.

Sri Venkateswaraswamy festival is celebrated here for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January-February).

About 400 Hindus of neighbouring villages congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

10. **Koppole** — Situated at a distance of 24 miles from Devarakonda.

The total population of the village is 3,427 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (804); Scheduled Tribes (5); and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people.

The temples of Sri Rama with the stone images of Sri Rama, Lakshmana and Sita in human form, of Siva and of Anjaneyaswamy are the places of worship in the village. There is a mosque also.

Sita Rama Kalyanam is celebrated for 9 days from *Chaitra Suddha Panchami* (March-April). Pandals are erected before the temple; the temple and *gopuram* are white washed and are painted with colours. *Thalambralu* on *Navami*, Sri Rama *kalyanam* (marriage) on *Dasami*, *garuda seva* on *Ekadasi*, *rathothsavam* (procession in car) on *Dwadasi*, and *ekanthaseva* on *Triodasi* are the rituals. Cocoanuts, clothes, cash and jewels are offered to the Lord. The festival is being celebrated for about 10 years and is of local significance.

Hindus of all castes, local and from nearby villages, congregate. One Sri Ramadugu Ramalingaiah, a Brahmin of Harithasa *gotram* is the *pujari*. *Prasadam* is distributed to all.

Shops are opened before the temple during the festival days.

SOURCE: *Sri P. Lakshma Reddy, Headmaster, Zilla Parishad Secondary School, Koppole.*

11. **Kothalapuram** — Situated at a distance of about 20 miles from Devarakonda.

The population of the village is 291 and it is made up of the following communities : Caste Hindus — Vaddera, Kalali, etc., Scheduled Castes (67); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is an ancient temple of Markandeswaraswamy with a stone Sivalingam on a hillock by the side of a stream at a distance of one mile to the east of the village.

Mahasivaratri is celebrated for 3 days from *Magha Bahula Chathurdasi* (January–February). Pandals are erected. Cocoanuts are offered in fulfilment of vows. The festival is being celebrated for the past 100 years. About 3,000 Hindus, local and from the nearby villages, congregate, irrespective of caste. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

A fair is held near the temple with a few shops. Eatables, utensils, pictures, photos, clothes, lanterns, mirrors, toys and combs, etc., are sold.

SOURCE: *Sri Chekumadaresa, Kothalapuram.*

12. **Mohamadapur** — Situated at a distance of 7 miles from the Nalgonda–Devarakonda road at about 13 miles from Devarakonda.

The population of the village is 920 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (244). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Ramachandraswamy, with the image in human form at a distance of one furlong from the village on a hillock is the place of worship here.

Sri Rama festival is celebrated for 6 days from *Phalguna Bahula Tadiya* to *Ashtami* (February–March). *Garudamudda* on the morning of the first day and *thalambralu* on that night; *garudaseva* on the morning of the second day followed by *pularatham* (chariot decorated with flowers) on that night; *aswa seva* on the third day; *rathothsavam* on the night of the fourth day; *dopu* on the fifth day; and *chakratheertham* on the sixth day are performed. Cocoanuts are offered. The festival is being celebrated for the past 40 years and is of local significance. The Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava Brahmin with hereditary rights.

SOURCE : *A Census Enumerator.*

13. **Namapalle** — Situated at a distance of 8 miles from the Nalgonda–Devarakonda road, at about 15 miles from Devarakonda.

The population of the village is 2,160 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Padmasale, Kummari, Chakali, Telaga, etc., and Scheduled Castes (358)— Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Gopalaswamy temple, with an image of the Lord in human form and Anjaneyaswamy temple are the places of worship in the village.

Sri Gopalaswamy festival is celebrated for 3 days from *Magha Suddha Triodasi* (January–February). *Kalyanam* and *rathothsavam* are performed. Cocoanuts and money are offered in fulfilment of vows. The festival is being celebrated from the ancient days and is of only local significance. The temple has some Inam lands. Local Hindus of all communities congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding to all on the last day of the festival.

SOURCE : *Sri Pichayya, Headmaster, Namapalle.*

14. **Mallapurajpalle** — Situated at a distance of 20 miles from Devarakonda.

The population of the village is 726 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Kamsali, Kummari, Yadava, Vadde, Rajaka, Goundla, Telaga, Padmasale ; and Scheduled Castes (195) — Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

There is temple of Anjaneyaswami in the village. There are the village deities Mysamma, Edamma, Mutyalamma, Boddurayi, Poleramma, Uppalamma and Mandata in the village.

Jatara of the village deities is celebrated on a Thursday between *Sravana Purnima* and *Amavasya* (July-August) or when epidemics break out in the village. Cocoanuts are offered. Fowls and animals are sacrificed. *Pujari* is a Kummari with hereditary rights.

SOURCE : *Sri Yeredla Jhansi Reddy, Village Level Worker, Chintapalle Block.*

15. **Vaddepalle** — Situated at a distance of about 22 miles from Devarakonda.

The population of the village is 721 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Velama, Telaga, Vadrangi, Kummari, Kamsali, Kammara, Yadava, Goundla, Rajaka, Mangali; and Scheduled Castes (225) — Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

There is Anjaneya temple in this village. There are also the deities, Mutyalamma, Edamma and Buruju Mysamma, etc.

The village deities Bonalu festival is celebrated on a Thursday between *Sravana Purnima* and *Amavasya* (July-August). Goats and sheep are sacrificed; cocoanuts are also offered. Local Hindus participate. A Kummari is the *pujari* with hereditary rights.

SOURCE : *Sri Yeredla Jhansi Reddy, Village Level Worker, Chintapalle Block.*

16. **Tungapatigowraram** — Situated at a distance of 6 miles from the Hyderabad-Devarakonda road at about 12 miles from Devarakonda.

The population of the village is 994 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Kapu, Viswabrahmin, Golla, Perika, Kummari, Chakali, Mangali, Telaga, Muthracha, Goudu ; and Scheduled Castes (253) — Mala, Madiga. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

Lord Chalidona Nrusimhaswamy represented by an idol in a cave at a distance of about one mile from the village and Anjaneyaswamy temple are the places of worship in the village.

Special worship is performed to Sri Chalidona Nrusimhaswamy on every Saturday throughout the year, when people congregate from the neighbouring villages also. Cocoanuts are offered to the deity. It has been going on for the past several years. *Pujari* is a Srivaishnava.

SOURCE : *Sri B. Narayana, Teacher, Tungapatigowraram.*

17. **Chinthapalle** — Situated at a distance of 17 miles from Devarakonda.

The population of the village is 1,980 and it is made up of several sub communities of Caste Hindus; Scheduled Castes (368) ; and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people.

There are the temples of Lord Ghattupati Venkateswarlu on a hillock and of Siva in the village. There are also a temple of village deity Kanakadurga and a mosque in the village.

Sri Ghattupati Venkateswarlu festival is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Local Hindus congregate. A Brahmin of Kowndinyasa *gotram* is the *pujari* with hereditary rights.

SOURCE : *Sri S. Madhava Reddy, Headmaster, Middle School, Chinthapalle*

18. **Teeded** — Situated at a distance of 12 miles from Devarakonda. The village was also called Venkatampet, after the name of the original founder one Venkatamma of olden days.

The population of the village is 1,458 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Kapu, Golla, Padmasale, Vadla, Kammara, Velama, Chakali, Lambadi ; and Scheduled Castes (287). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Mallikharjunaswamy temple and Sri Ramalingeswaraswamy temple on a hillock, where Lord Siva is represented by Sivalingams are the places of worship in the village. Mallikharjunaswamy Lingam was discovered by a Golla cultivator called Bakkaiah in his field. He installed the Sivalingam and constructed a temple for the Lord.

Sri Ramalingeswaraswamy festival is celebrated for 3 days from *Phalguna Suddha Chathurdasi* to

Bahula Padyami (February–March). The festival is of local significance. Cocoanuts, money, etc., are offered to the Lord. Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Srivathsasa *gotram*. *Prasadam* is distributed to all.

A fair is held in this connection for 5 days near the temple. Tradesmen come from neighbouring villages. Eatables, toys, utensils, pictures, books, photos and clothes are sold. The pilgrims stay for a day. *Bhajans* afford entertainment to the visitors.

Sri Mallikharjunaswamy festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). *Thalambralu* is performed on *Amavasya*. Offerings are made in the form of ornaments also to the Lord in fulfilment of vows. Devotees take bath and observe *jagarana* during the festival days. The celebration is of local significance. The *pujari* is the chief patron. Hindus, local and from nearby villages, congregate. *Pujari* is a Golla of Neelandhara *gotram* with hereditary rights.

A petty fair is held in this connection near the temple. Eatables, utensils, pictures, photos, clothes, toys, etc., are sold. *Bhajans* afford entertainment to the visitors.

SOURCE : *Sri G. Keshava Reddy, Village Level Worker, Teeded.*

19. **Nelvalpalle** — Situated at a distance of 14 miles from Devarakonda.

The population of the village is 915 and it is made up of the following communities: Caste Hindus — Vaisya, Golla, Perika, etc., and Scheduled Castes (226). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Mallikharjunaswamy temple is the place of worship in the village.

Sri Mallikharjunaswamy Rathothsavam is celebrated for six days from *Magha Bahula Triodasi* to *Phalguna Suddha Tadiya* (February–March). Lord's *kalyanam* is performed on *Amavasya*, and there would be *pularadham* on *Tadiya*. Offerings are made in the form of silver ornaments, cocoanuts and money, etc., in fulfilment of vows.

Gollas are the chief patrons. Some subscriptions are collected for the festival. About 1,000 Hindus, local and from nearby villages, congregate. A Golla is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection. Eatables, utensils, lanterns, mirrors, combs, torches, pictures, photos, clothes, etc., are sold. Dramas and *bhajans* afford entertainment to the visitors.

SOURCE : *Sri G. Keshava Reddy, Village Level Worker, Teeded.*

20. **Bandatimmapur** — Situated at a distance of 4 miles from the Nalgonda–Devarakonda bus route at about 8 miles from Devarakonda.

The population of the village is 342 and it is made up of the following communities: Caste Hindus —Brahmin, Reddy,Golla; and Scheduled Castes (72) —Mala, Madiga. Agriculture and agricultural labour are the chief means of livelihood of the people.

Lord Ramalingeswaraswamy temple with Sivalingam is the place of worship in the village.

Sri Ramalingeswaraswamy festival is celebrated for 6 days from *Magha Suddha Triodasi* (January–February). On *Magha Bahula Padyami, rathothsavam* is performed. Cocoanuts are offered to the deity. The festival is being celebrated for the past 150 years and is confined to this village only. The temple has 22-00 acres of Inam land. Local Hindus participate in the festival.

SOURCE : *Sri Ramreddy, Mali Patel, Bandatimmapur.*

21. **Pagdipalle** — Situated at a distance of about one mile from Devarakonda–Nalgonda road from a point 6 miles from Devarakonda.

The total population of the village is 262 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (30). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Mallikharjunaswamy is worshipped in the form of stone Sivalingam.

Sri Mallikharjunaswamy Rathothsavam is celebrated for 6 days from *Magha Bahula Triodasi* (January–February) to *Phalguna Suddha Tadiya* (February–March).

Local Hindus of all communities congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector. Nalgonda.*

22. **Palwai** — Situated at a distance of 3 miles from the Nagarjunasagar road and 10 miles from Devarakonda. There is bus route to Jadcherla Railway Station on Secunderabad-Dronachellam Section of the Central Railway.

The population of the village is 1,822 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Telaga. Vadla, Reddy, Kummari, Kammara, Chakali. Yadava, Muthracha; Scheduled Castes (365) — Mala. Madiga; and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people.

There are Venkateswaraswamy temple and Anjaneyaswamy temple in this village. There is a Sivalingam in a compound enclosed by four walls. There is also a mosque. There are also four more Sivalingams in this village.

Mahasivaratri is celebrated for three days from *Magha Bahula Triodasi* (January-February). Parvati Kalyanam is celebrated. Some devotees take river bath and observe fasting also. The festival is being celebrated for the past 6 to 7 years and is confined to this village only. Local Hindus of all communities congregate.

SOURCE : *Sri G. Satyam, Patwari. Palwai.*

23. **Pedda Adserlapalle** — Situated at a distance of 12 miles from Devarakonda, 36 miles from Miryalguda and 50 miles from Macherla Railway Station of Guntur District on the Southern Railway.

The total population of the village is 5,035 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Reddy, Telaga, Golla, Chakali, Mangali, Padmasale, Kummari, Gowndla, Vadla, Kammara, Viswabrahmin, Bantu, Yerukula, Tamballa, etc., Scheduled Castes (494) — Mala, Madiga, Bindla ; Muslims and Christians. Agriculture, agricultural labour, trade and other traditional occupations are the chief means of livelihood of the people.

The temples of Sri Rama and of Siva are the places of worship in this village. There are a temple of Lingamantha for the Golla community and a church for the Christians.

Lingamanthuni Jatara is celebrated for 2 days from *Phalguna Bahula Tadiya* (February-March). On the first day the people go to see the Lord and there is a procession also. On the second day *aradhana* is performed. Sheep are sacrificed to the deity. The Jatara is being celebrated for the past 10 years and is confined to this village only. Local Gollas participate in the Jatara.

Sri Rama Navami is celebrated in Rama temple on *Chaitra Suddha Navami* (March-April).

SOURCE : *Sri G. Papayya, Assistant Teacher. Pedda Adserlapalle.*

24. **Ghanpur** — Situated at a distance of 1 mile from the Devarakonda-Miryalguda road at a point 14 miles from Devarakonda.

The population of the village is 1,295 and it is made up of the following communities : Caste Hindus — Brahmin, Reddy, Yadava, etc., and Scheduled Castes (317). The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Venkateswaraswamy temple with the image in human form is the place of worship in the village. The temple is an ancient one.

Sri Venkateswaraswamy Kalyanothsavam is celebrated for 6 days from *Magha SuddhaAshtami* (January-February). *Ankurarpana, adhyayanothsavam, baliharana, kalyanothsavam, paramapadothsavam, rathothsavam* and *dopu* are performed during the festival on successive days. Offerings are made in the form of money and cattle are dedicated to the temple. Cocoanuts, oil, turmeric and *kumkum* are also offered. It is reported that the festival is being celebrated for the past 200 years and is widely known in about 100 villages around. A committee manages the celebrations under government control. The temple has some Inam lands. About 10,000 Hindus, local and also from distant places of the district, congregate without any distinction of caste. One Sri Sudarshanachari is the *pujari* with monthly salary.

A fair is held in connection with this festival. About 50 shops are held at the fair. Eatables, utensils, torchlights, lanterns, mirrors, combs, toys, bangles, books, photos and clothes, etc., are sold.

SOURCE: *Sri K. Reddy, Sharapur.*

25. Yeleshwaram — Situated at a distance of 33 miles from Devarakonda and 24 miles from the Macherla Railway Station of Guntur District on the Southern Railway.

The population of the village is 1,192 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Golla, Vadla, Kummari, Chakali, Lambadi; Scheduled Castes (75); Scheduled Tribes (34); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Eleswaraswamy and Madhavaswamy are the places of worship in the village.

Mahasivaratri in Eleswaraswamy temple is celebrated for 3 days from *Magha Bahula Triodasi* (January-February). *Seva* and *deeparadhana* are performed. Offerings are made in fulfilment of vows. Devotees take bath in river Krishna and observe *jagarana* also. The festival is being celebrated for the past 100 years and is of local significance. The Temple Committee organises the festival. The temple has 96-00 acres of Inam land. About 2,000 Hindus, local and from the neighbouring villages, congregate.

A fair is held in this connection for 3 days near the temple. A few shops are kept with eatables, utensils, torches, books, lanterns, mirrors combs, photos and clothes.

SOURCE : *Sri B. Saidulu, Headmaster, Yeleshwaram.*

26. Peddamunagal — Situated at a distance of 17 miles from Devarakonda by bus route.

The total population of the village is 2,131 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Golla, Chakali, Goundla, Mangali, Lambadi, Kummari, etc., and Scheduled Castes (448) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Ahankali Devata (Parvati) with the image in the form of a *trisulam* signifying the *shakti* is worshipped by the villagers. The deity is kept in a separate room in the *pujari's* house. Once some of the villagers of Chityala, while on their way back after attending the Ahankali Jatara at Karempudi of Palnad taluk in Guntur District took rest in this place. By chance in the earth they saw an image of the deity Ahankali. They took that metal image in their hands and while they were examining it, one of them who became possessed by the deity asked them to instal that image in their village and perform Jatara. The image was installed in Chityala after a contention between the villagers of Chityala and this village. After some time, another image of the deity was installed in this village.

Ahankalamma Jatara is celebrated for 3 days from *Sravana Bahula Panchami* to *Sapthami* (July-August). *Aradhana* is performed three times a day. Procession of the deity commences at 10 O' clock in the night of the first day and concludes by midnight. *Viharana* (pleasure procession) is performed during this time in the temple premises. On the second day functions are celebrated in the same way but the procession takes place till dawn in the village. On the third day the deity is taken to the Peddavagu, a rivulet for bath and after the bath the deity is taken back with *aradhana, bhajan, sthothram, alankarana* (decoration) and fancy dresses. Offerings are made in the form of cash, kind and *khumbham* (cooked rice) in fulfilment of vows. A sheep is sacrificed to the deity. The festival is of local significance. Goundlas are the patrons. Hindus, local and from nearby villages, participate in the festival. *Pujaris* are Goundlas with hereditary rights.

A fair is held in this connection with a few shops of eatables, photos, toys, etc.

SOURCE: *Sri K. Vadapalle, Karnam, Peddamunagal.*

27. Mudigonda — Situated at a distance of 6 miles to the west of Devarakonda.

The total population of the village is 2,671 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Viswabrahmin, Golla, Goundla, Yerukula, Kammara, Vadrangi, Vadde, Medara, etc., and Scheduled Castes (305) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Veerabhadraswamy temple with a stone image of the Lord and Anjaneya temple are the places of worship in the village. There is a rectangular *gundam* (pond) in the first mentioned temple hewn out of a solid rock in which there is water perpetually throughout the year.

Mahasivaratri in Veerabhadraswamy temple is celebrated for 4 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Vidiya* (February–March). *Kalyanam* is celebrated on *Chathurdasi* and *rathothsavam* is celebrated daily upto *Phalguna Suddha Padyami.* Offerings are made in the form of cocoanuts, *naivedyam* and money in fulfilment of vows. Fasting and *puja* are the domestic observances. The festival is being celebrated for the past 200 years and is of local significance.

Brahmins are the chief patrons. About 1,000 Hindus, local and from the neighbouring villages, participate. *Pujari* is a Brahmin of Srivathsasa *gotram. Prasadam* is distributed to all.

A fair is held in this connection in front of the temple. Eatables, cocoanuts, mirrors and combs, etc., are sold.

SOURCE : *Sri Venkatadri, Mali Patel, Mudigonda.*

28. **Chandampet** — Situated at a distance of about 10 miles from Devarakonda.

The total population of the village is 800 and it is made up of several sub-communities of Caste Hindus ; Scheduled Castes (149); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Maqdoom Shah Vali Urs is celebrated for a day in the month of *Jamadi-ul-arval* (September–October) in memory of the saint. The Urs is of local significance.

About 1,000 people of all communities congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

29. **Devarakonda** — Taluk headquarters and there are communication facilities to all important places.

The total population of the town is 8,311 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (578) ; Scheduled Tribes (3) ; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, services, trade and other traditional occupations.

Darwesh Mohammad Khadri Vali Urs is celebrated for 2 days in memory of the saint on 16th *Jamadi-us-sani* (October–November) with a gathering of about 400 people. All communities participate. A few shops are opened.

Khadar Mastan Shah Vali Urs is celebrated for a day in memory of the saint on 15th *Rabi-ul-avval* (July–August) with a local congregation of about 300 people. All communities participate. A few shops are held.

Suleman Shah Vali Urs is celebrated for two days in memory of that saint in the month of *Shaban* (December–January) with a local congregation of 400 strong. All communities participate.

Jalal Shah Vali Urs is celebrated for a day in memory of that saint in the month of *Rabi-us-sani* (August–September) with a local congregation of about 300 strong. All communities participate.

Baba Sharfuddin Vali Urs is celebrated for a day in memory of the saint in the month of *Zilhaj* (April–May) with a local congregation of about 200 people. All communities participate in it.

Baba Maqdoom and Mansoor Shah Vali Urs is celebrated for 2 days in memory of these saints in the month of *Rajjab* (November–December) with a local congregation of 100 people. All communities participate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*



BHONGIR TALUK

FAIRS AND FESTIVALS

BHONGIR TALUK

NALGONDA DISTRICT, A. P.



GAJWEL TALUK
MEDAK DISTRICT

JANGAON TALUK
WARANGAL DISTRICT

MEDCHAL TALUK
HYDERABAD DISTRICT

RAMANNAPET TALUK

HYDERABAD EAST TALUK
HYDERABAD DISTRICT

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 GOPALPUR	PEDDAMMA APR MAY
2	8 MULKALAPALLE	MALLANNASWAMY JAN FEB
3	18 IBRAHIMPUR	LAKSHMINARASIMHASWAMY JAN FEB
4	20 MANNEVARI THURKAPALLE	RAMA MAR-APR
5	21 VENKATAPUR	MALLANNA FEB MAR
6	26 MASAIPET	YAKUB SHAH VALI JANUARY
7	29 GOURAIPALLE	MALLANNA DEC JAN
8	39 PAMKUNTA	VEERABHADRASWAMY FEB MAR
9	41 JALA	MYSAMMA POSAMMA JULY AUG
10	45 BONDUGULA	VENKATESWARASWAMY JANUARY
		VENUGOPALASWAMY JANUARY
11	49 KOLANPAKA	MAHAVEERA MAR APR
		VEERANARAYANASWAMY MAR APR
12	II ALER	RANGANAYAKASWAMY MAY JUNE
		SRI RAMA MAR APR
13	57 SHAHRAJPETA	MAARKAMMA JULY AUG
14	63 MOOTAKODUR	BEERAPPA FEB MAR
15	67 KANDUKUR (PEDDA)	KATAMAYYA JULY AUG
16	70 YADGIRIPALLE	YADAGIRI LAKSHMINARASIMHA SWAMY FEB MAR
17	72(a) PEDDIREDDYGUDA	NARASIMHASWAMY JAN FEB
18	78(a) CHOUDERPALLE	MALLANNA JAN FEB
19	79 CHEEKATIMAMIDI	THIRUMALINGESWARASWAMY MAR APR
20	81 PYARARAM	MALLANNA FEB MAR
21	88 RAMALINGAMPALLE	SOMESWARASWAMY FEB-MAR
22	103 MAHADEVPUR	SIVALINGAM JAN-FEB
23	105 JAINEPALLE	GANDI MYSAMMA FEB MAR
24	107 WADAPARTHI	MAHAKALI MAR APR
25	109 HUSSAINABAD	BANGARU MYSAMMA MAR APR
26	I BHONGIR	JAMAL BAHAR SEP OCT
27	115 BOMMAIPALLE	MALLANNA JAN FEB
28	117 BIBINAGAR	VENUGOPALASWAMY MAR APR
29	119 PADMAT SOMARAM	LINGABASAWESWARA FEB MAR
30	120 RAHIMKHANGUDA	VENKATESWARASWAMY FEB-MAR
31	124 INKRIAL	LAKSHMINARAYANASWAMY FEB MAR
32	128 POCHAMPALLE	LINGESWARASWAMY JAN FEB
33	129 JALALPUR	SRI RAMA MAR-APR
34	132 JULUR	VENUGOPALASWAMY FEB MAR
35	136 KAPRAIPALLE	RAMA MAR APR
36	143 RAVULAPALLE (PEDDA)	RANGANAYAKASWAMY JAN FEB
37	144 RAVULAPALLE (CHINNA)	RAMALINGESWARASWAMY JAN FEB
38	145 MAQDOOMPALLE	NARASIMHASWAMY JAN FEB
39	153 RAIGIRI	VENKATESWARASWAMY JAN FEB
		SIVA FEB MAR

TALUK BOUNDARY
RAILWAY BROAD GAUGE
STATE HIGHWAYS
OTHER ROADS
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NO.
RIVER

M. HASSAN

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad

Section VI

BHONGIR TALUK

Gopalpur — Situated at a distance of 18 miles from Bhongir by road.

The population of the village is 787 and it is made up of the following communities: Caste Hindus — Muthracha, Goundla, Golla, Chakali, Mangali, Kummari, etc., Scheduled Castes (58); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Peddamma temple wilh her image in human form with 4 hands riding a tiger is the place of worship in the village.

Peddamma Jatara is celebrated for two days from *Vaisakha Suddha Purnima* (April–May). It is believed that the deity Peddamma is daughter of Lord Siva and would protect the villagers in difficulties. *Naivedyam* is offered. The festival is being celebrated for the past 3 years and is of local significance. Kummaris are the chief patrons. About 700 local Hindus congregate. A few shops are held in the temple premises with eatables, etc.

SOURCE: *Sri M. Narayana Reddy, Teacher, Gopalpur.*

2. **Mulkalapalle** — Situated at a distance of about 7 miles from Bhongir.

The population of the village is 660 and it is made up of Caste Hindus; and Scheduled Castes (93). The chief means of livelihood of the people are agriculture and agricultural labour.

Mallannaswamy is worshipped in the village. His Jatara is celebrated for one day in *Magham* (January–February). The festival is of local significance. About 200 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

3. **Ibrahimpur** — Situated at a distance of 10 miles from the Raigiri Railway Station.

The population of the village is 1,155 and it is made up of the following communities: Caste Hindus — Reddy, Golla, etc.; Scheduled Castes (288); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lakshmi Narasimhaswamy temple is the place of worship in the village.

Sri Lakshmi Narasimhaswamy festival is celebrated for 3 days from *Magha Suddha Vidiya* to *Chaviti* (January–February). Offerings are made in fulfilment of vows. The festival is being celebrated for the past 15 years and is of local significance.

About 200 Hindus from this and the neighbouring villages congregate. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 3 days on a hillock. A few shops selling eatables, toys, etc., are held. *Veedhi bhagavatam* (street dramas) and *bhajans* afford entertainment to the visitors.

SOURCE: *Sri A. Narasimha Reddy, Police Patel, Ibrahimpur.*

4. **Mannevari Thurkapalle** — Situated at a distance of 11 miles from Bhongir. A family of local chieftains had constructed a fortress and exercised their authority from here in the olden days. The village is called Mannevari Thurkapalle after the family name of those chieftains.

The population of the village is 1,350 and it is made up of the following communities: Caste Hindus — Brahmin, Munnuru Kapu, Vaisya, Sale, etc.; and Scheduled Castes (192). The chief means of livelihood of the people are agriculture, agricultural labour and sheep breeding.

Lord Rama temple and Anjaneya temple are the places of worship in the village.

Sri Rama Navami is celebrated for 3 days from *Chaitra Suddha Sapthami* to *Navami* (March–April). *Kalyanam* is performed on *Navami*. Offerings are made in the form of cash and coconuts in fulfilment of vows.

The festival is being celebrated for the past about 50 years and is of local significance. Brahmins and Munnuru Kapus patronise the festival. Hindus from this and the neighbouring villages, congregate. *Pujari* is a Brahmin of Bharadwajasa *gotram*. *Prasadam* is distributed to all.

Sri Rama's story is narrated on the *kalyanothsavam* day for the visitors.

SOURCE: *1. Sri R. Harikishan Reddy, Mannevari Thurkapalle.*
2. Sri S. Lokanadham, Teacher, Mannevari Thurkapalle.

5. **Venkatapur** — Situated at a distancc of 12 miles from Bhongir Railway Stataion.

The population of the village is 728 and it is made up of the following Communities: Caste Hindus — Reddy, Golla, Chakali, Balija, Muthracha; and Scheduled Castes (122). The chief means of livelihood of the people are agriculture and agricultural labour.

Mallanna temple on a hillock with the earthen image painted with colours is the place of worship in the village.

Mallanna Jatara is celebrated for 2 days from *Phalguna Suddha Triodasi* (February–March). Cocoanuts are offered. The festival is being celebrated for the past 60 years and is of local significance. Sri Mallaiah, a Golla, is the chief patron. People from all Hindu castes of this and the nearby villages congregate. A Balija is the *pujari.*

SOURCE: *Sri G. Yadagiri Rao, Patwari, Venkatapur.*

6. **Masaipet** — Situated at a distance of 3 miles from Yadagiripalle hillock as well as from Vangapalle Railway Station and 12 miles from Bhongir.

The total population of the village is 2,639 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Kammara, Kummari, Kamsali, Sale, Muthracha, Vadrangi, Chakali, etc.; Scheduled Castes (354) — Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is *darga* of Yakub Shah Vali in this village. There is a temple of village deity, Kondalamma on a hillock near the village. A story is told in connection with the *darga.* About 35 years back, Kurma Narasimha, a resident of this village, was suffering from severe stomach-ache. In order to get relief he was advised to worship Yakub Shah Vali, a Saint, the tomb of whom is at Annaram; and he was completely relieved from it within 6 months, as he did accordingly. One day the Saint asked him in a dream to take him to his village and worship him there Narasimha became a convert to Muslim faith and constructed a small tomb for Yakub Shah Vali in his village and began to worship him. As he compelled his wife to join Islam, she committed suicide drowning herself in a well. His son Mohammad Yakub and daughter followed their father's new faith. Worship is being done at the tomb of Yakub Shah Vali still in the village.

Urs is celebrated for 3 days annually in Yakub Shah Vali *darga* from January 15th. Goats and sheep are sacrificed. There is a pit in front of the tomb in which, it is believed, if the skins, heads, etc., of the sacrificed goats and sheep are put, they will disappear. The Urs is being celebrated for the past 35 years. It is of local significance. Devotees from some other places like Secunderabad also congregate. Sri Mohmmad Yakub is the patron.

Kondalamma Jatara is celebrated for a day in the second half of *Sravanam* (July–August). *Bonams* are offered. Sheep, goats and fowls are sacrificed. It is confined to this village and local people congregate.

SOURCE: *1. Sri P. Veeraiah. Assistant Teacher, Elementary School, Masaipet.*
2. Sri C. Venkatareddy, Assistant Teacher, Elementary School, Masaipet.
3. Sri A. Pentiah, Headmaster, Elementary School, Masaipet.

7. **Gouraipalle** — Situated at a distance of 6 miles from Vangapalle Railway Station and 14 miles from Bhongir.

The population of the village is 1,448 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Kamsali, Kuruma, Padmasale, Chakali, Mangali, Goundla, Balija, Vadde; and Scheduled Castes (186) — Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Village deity Mallanna temple with the image in human form is the place of worship in the village.

Mallanna Jatara is celebrated for a week from *Pushya Suddha Purnima* (December–January). Cocoanuts are offered in fulfilment of vows. The Jatara is being celebrated for the past 4 years and is of local significance. Kurumas are the chief patrons. About 600 local Hindus and from neighbouring villages congregate. *Pujari* is a Balija.

A fair is held for a week in this connection in the temple premises. Eatables, earthenware, mirrors, combs, wooden and earthen toys and photos are sold.

SOURCE: *Sri M. Narayan, Headmaster, Primary School Centre, Gouraipalle.*

8. **Pamkunta** — Situated at a distance of about 14 miles from Aler and Vangapalle Railway Stations and 25 miles from Bhongir.

The total population of the village is 2,179 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Tenugu, Kuruma, Gowda, Viswabrahmin, Chakali, Mangali, Padmasale, etc., and Scheduled Castes (402). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Veerabhadraswamy temple with the images of Veerabhadraswamy, Sankara and Parvati in human form and Anjaneya temple are the places of worship in the village.

Veerabhadraswamy festival is celebrated for 4 days from *Phalguna Suddha Tadiya* to *Shashti* (February–March). Special items of worship are performed on successive days. Community feasts are arranged. The festival is being celebrated for the past 3 years and is of local significance.

About 3,500 local Hindus and from neighbouring villages congregate. Sri Konne Siddappa, a Jangam, is the *pujari*. *Prasadam* is distributed to all.

A fair is held in the temple premises for 3 or 4 days. Eatables, lanterns, torches, mirrors, combs, books, pictures, photos, clothes, bangles. flowers, etc., are sold. *Chiruthala bhajans, bhagavatham, harikatha,* lotteries, magical performances and dramas afford entertainment to the visitors. Pandals are erected. There is free feeding to some extent.

SOURCE: *Sri B. Balaraju, Headmaster, Government Primary School, Pamkunta.*

9. **Jala** — Situated at a distance of 14 miles from the Aler Railway Station.

The population of the village is 871 and it is made up of the following communities: Caste Hindus—Vaisya, Reddy, Golla, Goundla, Muthracha, Vadla, Kummari, Padmasale, Chakali, Yerukula, Mangali, Kuruma, etc., Scheduled Castes (205) — Bindla, Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture; agricultural labour and sheep rearing.

The temples of Siva, Vishnu, Hanuman and village deities Mysamma and Posamma, are the places of worship in the village.

Jatara of the village deities is celebrated for 30 days throughout the month of *Sravanam* (July–August). Sheep, goats and fowls are sacrificed. The Jatara is of local significance. About 500 Hindus congregate. Kummari is the *pujari* with hereditary rights.

SOURCE: *Sri R. Bhumi Reddy, Police Patel, Parupalle.*

10. **Bondugula**—Situated at a distance of 12 miles from the Aler Railway Station and about 24 miles from Bhongir.

The total population of the village is 2,866 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Tenugu, Padmasale, Goundla, Golla, Kuruma, Munnuru Kapu, Vadla, Kammara, Kummari, Medari, Kamsali, Chakali, Mangali, Satani; Scheduled Castes (791) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Venkateswaraswamy temple, Venugopalaswamy temple, Siva temple and the temples of the village deities, Pochamma and Gadi Mysamma, and a mosque are the places of worship in the village.

Sri Venkateswaraswamy festival is celebrated for 5 days from the next day of Sankranti (January) every year. Temple chariot procession is the main function of the celebrations. Offerings are made in various forms like cocoanuts, camphor and incense etc. The festival is being celebrated for the past 50 years and is of local significance. Reddys are the chief patrons. About 1,000 Hindus, local and from the nearby villages, congregate. *Prasadam* is distributed to all.

A fair is held in front of the temple for 5 days. Tradesmen come from neighbouring villages. Eatables, bangles, mirrors, combs, photos, etc., are sold.

Sri Venugopalaswamy festival is celebrated for 5 days in the month of January. Cocoanuts are offered to the deity.

The festival is being celebrated for the past 30 years and is of local significance. About 500 local Hindus congregate. *Prasadam* is distributed to all.

SOURCE: *1. Sri N. Rajamalla Reddy, Assistant Teacher, Government Primary School, Bondugula.*

2. Sri T. Ramaiah, Patwari, Bondugula.

11. **Kolanpaka** — Situated at a distance of 4 miles from the Aler Railway Station on the Secunderabad-Kazipet Section of the Central Railway.

It is said that some centuries back Kolanpaka was a big city of thirty six square miles with four main thoroughfares and four main gates. The remains of the gates are still seen. That prosperous city is to-day a small village with several ruined temples of Saivites and Vaishnavites. The main attraction in the village now-a-days is the well-maintained Jain temple. Pillars and blocks of stone with attractive sculptures and lengthy inscriptions of several centuries are literally strewn about. *Veeragallulu* (stones on which figures of warriors were carved) and *sapthamathruka* block with Veerabhadra at one end and Vighneswara at the other are very conspicuous among the extant remains. The *sapthamathrukas* or the seven Goddesses viz., Brahmi, Maheswari, Kowmari, Vaishnavee, Varahee, Chandrani and Chamundi with their *vahanams* are carved in a row. Huge stone pillars with inscriptions are being unearthed by the Archaeological Department continuously. In a single spot as many as thirteen such pillars with inscriptions were dug out in the centre of the village. These are preserved in the Museum at the local Someswara temple after copies of the inscriptions were taken over by the Department. From the inscriptions already deciphered it has been gathered that the place, through several periods, went by the names Kolanupaka, Kottiyapaka, Kollihake, Kollipaka, Bimbavathipuram, Vyakhyananagaram, etc. Historians are of the opinion that Kolanpaka, which had been described by the celebrated Telugu poet Srinatha in his Bheemeswarapuranam to have been gifted by Kakateeya Rudra to his minister Annayamathya, is this same village.

From the eleventh century onwards the representatives of Kalyani Chalukyas ruled this region with Kolanpaka as the capital for about a century and Kolanpaka had the privilege of having been ruled by a son of the Chalukyan Emperor. After the Chalukyas, Kakateeyas had become powerful; Emperor Rudradeva fell in love with a Maharashtrian maid during his invasion of Devagiri, and married her in *gandharva* style. Through her he begot Sarangadeva. After the death of Rudradeva, however, the people did not like to recognise Sarangadeva as his successor, and prince Mahadeva was enthroned. After Mahadeva's demise Ganapathi Rudradeva, who ascended the throne, allowed Sarangadeva to rule Kolanpaka and to extend the kingdom upto Godavari in the north.

An inscription reveals that during the time of Kakateeya Prathapa Rudra, Nagaravatha of Rashtrakoota dynasty was ruling at Kolanpaka. History makes mention of Kolanpaka in the eighteenth century. This was the capital of a *paragana* (district) during the period of the Emperor Shah Alam. Kolanpaka was the scene of three battles between Vaishnavites, Saivites and Jains and the result was the destruction of several temples belonging to the different faiths.

In the seventeenth century Chitturu Gangadhara, a Jangam poet, wrote Kolanupaka Mahathmyam. Another poet Thonta Siddalingakavi in his 'Palakuriki Someswarapuranam' mentioned that Palakuriki Somanatha Kavi was born in Palakuriki near Kolanpaka by the blessings of Lord Someswara of Kolanpaka. It is said that one of the *acharyas* who propagated *veerasaivam*, namely Renukacharya was born from the Someswaralingam at Kollipaka (Kolanpaka). The name Kolanpaka is justified by some on the ground that there are over a score of small tanks *(kolanulu)* in the place each supplying water for a few acres of paddy fields.

The total population of the village is 6,387 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kummari, Mangali, Chakali Padmasale; Scheduled Castes (1,383) — Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The Jain temple of Mahaveera and the temples of Veeranarayana, Someswara and Visweswara are the important places of worship. Besides, there is a temple of Hanuman. There are the village deities Pochamma and Yellamma in the village.

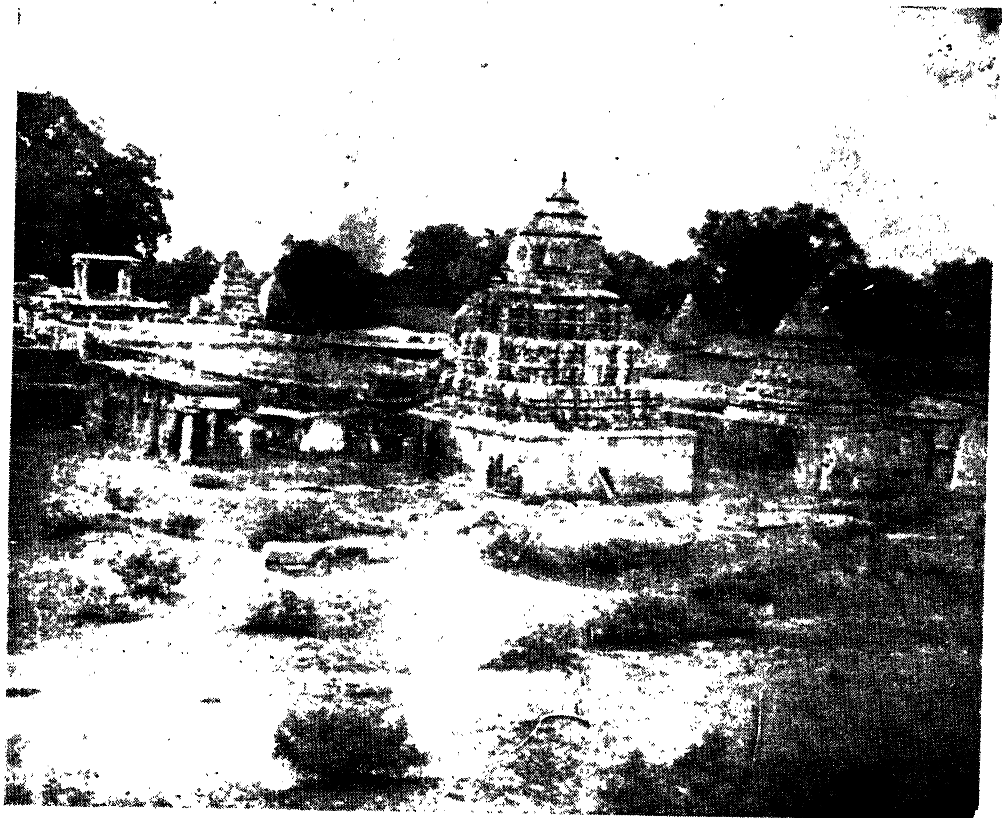


Plate III: Ancient temples of Kolanpaka.

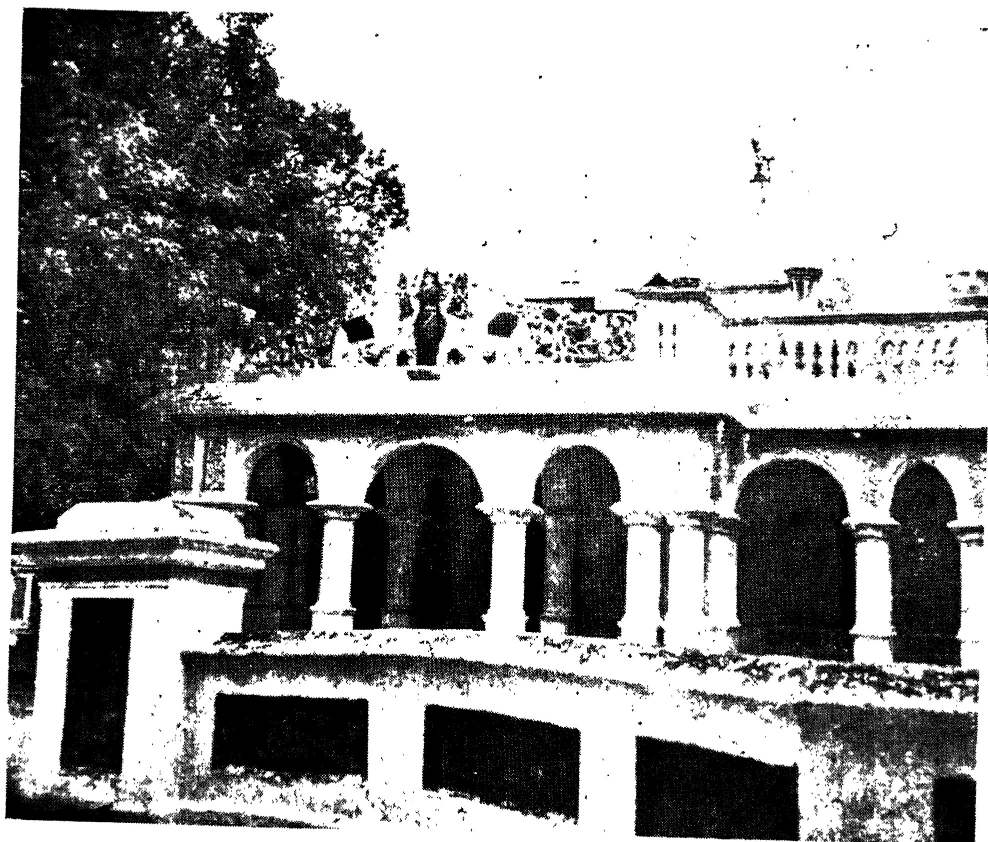


Plate IV: The Jain temple, Kolanpaka.

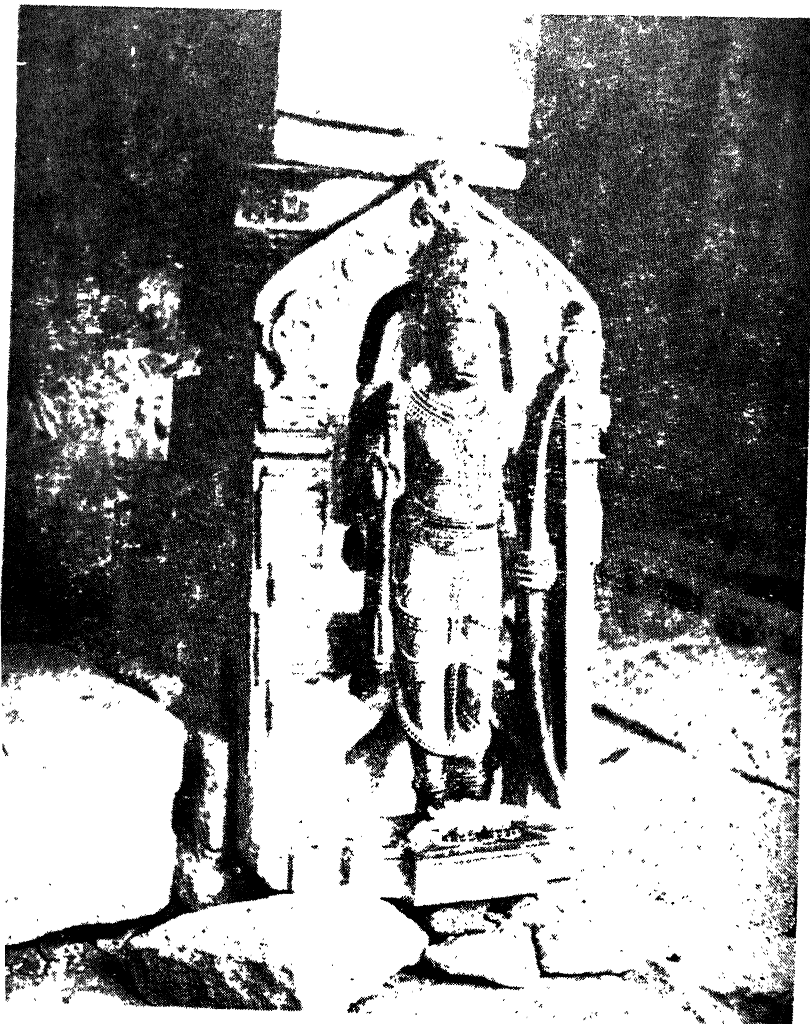


Plate V: Kodanda Rama
at Kolanpaka.

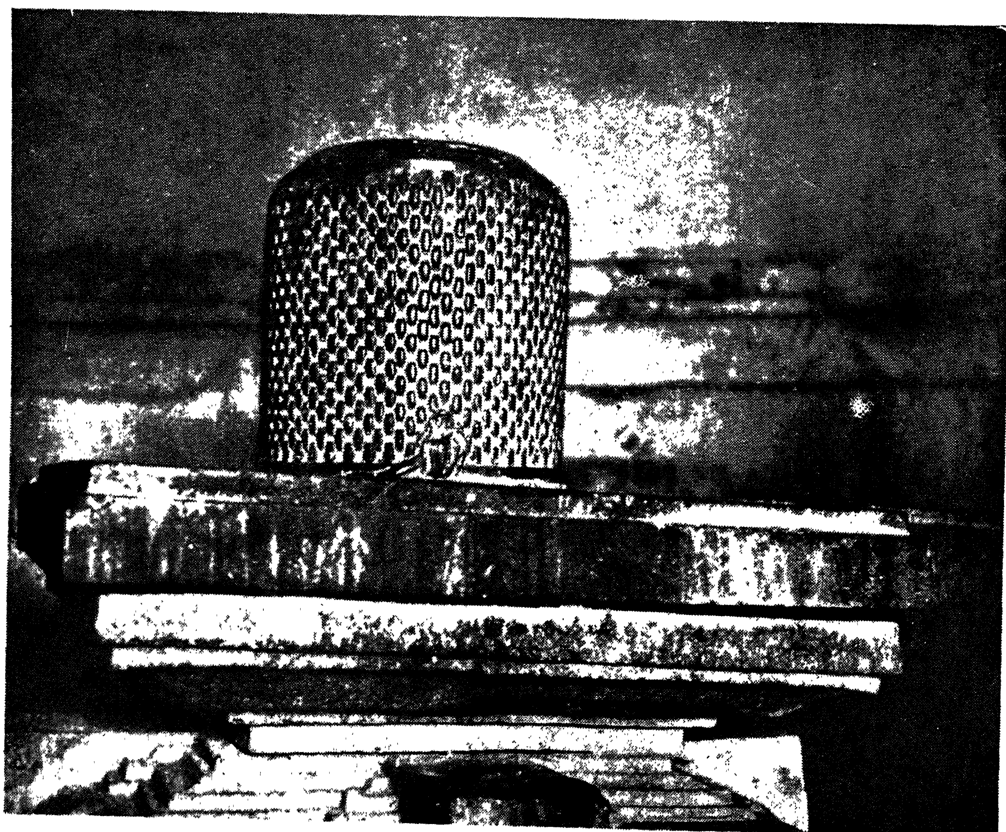


Plate VI: Sivalingam at Kolanpaka.

The Mahaveera temple is situated within a spacious compound of an area of four hundred square yards facing east. The statue of Vrushabhadev, the first of the twenty-four Jain *theerthankaras* (religious leaders) occupies the centre of the sanctum with those of Parswanath and Santhinath to the right and left respectively. There are the statues of ten more of them each over four feet high in *padmasana* posture and broad chests, carved out of black stone. One of them is carved out of touch-stone. The statue of Mahaveera, the last of the 24 *theerthankaras*, which is 5 feet high, is carved out of Feroza stone and is valued at some crores of rupees. At one time the Britishers appeared to have offered seven crores of rupees for it and the offer was rejected. The image of Padmavathi, the Jain Goddess, is also kept in the temple. At the end of each *pralayam* (deluge) and after the re-creation of the Universe, the chain of twenty-four *theerthankaras* appear to maintain *dharma* in the world. Mahaveera, the last of *theerthankaras* is said to have lived about 2,488 years back. It is believed that the temple at Kolanpaka was established 1,800 years back and the compound with 80 rooms is of later construction. The idol of *chevmukh* (four faced) Santhinath is housed in a small *mantapam* and the feet of Jindathsuri in another within the compound.

The following is the legend connected with the temple. Bharathachakravarthi, son of Sri Vrushabhadev, the first *theerthankara* installed the image of God on Ashtapadanagari and adorned it with his ring inset with an emerald otherwise known as *manikyam*. The Lord was named Manikyadeva. But this attractive image was taken away by Vidhyadhara, an angel. It was taken by Indra, the Lord of Heaven from Vidhyadhara; and Ravana, the *rakshasa* King of Lanka got possession of it and gave it to his wife Mandodari. After the destruction of Lanka, the King of Oceans had the image in his possession. At the desire of Padmavati Devi, his wife, Sankaradeva, the King of Karnataka took it from the Sea God and was carrying it on his back to his capital. When he reached Kolanpaka he felt a doubt whether the image had been actually on his back or not, since he experienced no weight at all. When he searched for the idol he found that it settled down at that place. From then onwards the idol shone in the sky for 680 years. Sankaradeva constructed a temple and installed in it an idol of Manikyadeva and gifted 12 villages for the worship, etc. Kesarkusar, a *pandit* during the time of Yusuf Khan, a Subedar of Bahadur Shah (the last of the great Mughals and the son of Aurangazeb) renovated the temple and reinstalled the idol on *Chaitra Suddha Navami* (March–April) in 1676. From that time onwards, this has beeome a famous Jain temple in Southern India. It is believed that a visit to this temple is equivalent to the visit to the famous Jain Kshetras like Sathrujaya, Abuji, Kesariyaji and Boyaniyaji.

Veeranarayana temple is in the centre of the village. It must have been originally a Jain temple for recently a Jain image of 5 feet height was unearthed in the temple premises. The main gate is facing north instead of the customary east. After the reign of Kakateeyas, the Velama Kings had come to power and under their patronage the Vaishnavites must have removed the Jain idol and installed the Veeranarayana idol in its place. Even now there is a Jain inscription in the sanctum of the temple. It is said that in the days of Muslim revolt the idol was thrown into the *koneru* (pond) in front of the temple. Ravuri Sanjeeva Kavi was a gifted Telugu poet of the 18th Century and was the author of *Veeranarayana Satakam*. It is said that as he composed and read each poem the idol got up one step in the *koneru* and finally it reached the 108th topmost step when the last of the Ashtothara Satakam (108 poems) was finished; and the idol was reinstalled in the temple. Whatever it might be, it is this Sanjeeva Kavi who was responsible for the renovation of the temple and reinstallation of the idol with the help of Goparaju Rayanamathya. There is also the idol of Lakshmi Devi in the temple.

Someswara temple was constructed by the Kalyani Chalukya King, Kumara Someswara. The Lingam was a self-manifested one and one of the *panchalingas* through which the *panchacharyas* of Veerasaiva cult manifested themselves. The Lingam is believed to have been of gold during *Krithayugam*, of silver in *Threthayugam*, and of copper in *Dwaparayugam*. It has changed to stone in *Kaliyugam*. To the south of the temple there is the idol of Chandika. To the south-west of the temple there is a wonderful Lingam, on which innumerable small Lingams are craved out. It is called *koti vokka* (one crore and one) Lingam, the reason being that with the Lingams on this, the total number of Lingams within the then Kolanpaka area of *pancha krosa parimitham* was one crore and one. To the north of the temple there is

the temple of Prathaparudra and the architecture of its pillars reminds one of the Thousand Pillared Temple at Warangal. In fact it must have been built even before the temple at Warangal. The Archæological Department recently took steps to halt further dilapidation of the temple. In the vicinity of the temple, a Lingam and a Nandi are discovered whereever earth is dug out. There are 22 *mutts* that are attached to this temple each belonging to one particular caste such as Vaisya, Sale, Chippe, Mera (tailors), Perika, Goundla, Golla, Kapu, Jadara (a sub-sect of weavers), Medara, Kuruma (shepherd), Madiga, Mala, etc. Only a few *mutts* have survived the damage of times and the Lingams therein are worshipped even now.

Visweswara temple is 2 miles from the village, with a *koneru* (pond) in front. It is believed that the water in the pond is as sacred as the water of Ganges and the Lord is as great as Visweswara of Kasi. The pond is thus called Kasibugga (*bugga* is spring).

The temples of Yellamma, Pochamma and Hanuman are the other places of worship in the village.

One noteworthy phenomenon at Kolanpaka is that if one stands on the tank bund about a mile from the village and calls out 'Dhana Malli' a plaintive voice responds to the call, though there is no hillock or a rock to take the response as an echo. In fact it is not an echo. It is believed to be the voice of a damsel done to death under tragic circumstances.

An annual festival is celebrated at the Jain temple for 3 days from *Chaitra Suddha Triodasi* to *Purnima* (March–April). During all the three days as many devotees as possible perform *puja* to one or other of the idols in the temple. There is nobody called *pujari*. Someone incharge of the temple performs *puja* first in the morning. Afterwards any devotee can worship the idols. The following daily programme of *puja* is observed during the 3 days. All idols are first bathed in milk, next in water and later rubbed with clean cloth thrice. Then *chandanam* (sandal paste), *kesari* and flowers are applied particularly to the *navangams* (nine parts of the body — feet, knees, hands, shoulders, head, forehead, throat, umbilicus and heart). No *naivedyam* is offered, the belief of Jains being that after *mukthi* (salvation) there would be no hunger. But *harathi* is in practice. The temple car is taken round the temple in procession on the third day with an image of Jina (Mahaveera). It was used to be previously taken through the important streets of the village. This is a very ancient festival; its importance extending to the whole of the country. There is a committee of Jains at Secunderabad managing the affairs of the temple through paid agents. Devotees' munificient contributions form the main income of the temple, supplemented by the subscriptions raised by the Committee. About 10 to 15 thousands Jains from all over India and a couple of thousands of Hindus, Muslims and Christians take part in the car festival. There is no particular *pujari* and there is no question of distribution of *prasadam* in a Jain temple. This is a Swethambar temple, wherein the idols are decorated with clothes and jewels, whereas Digambar Sect of Jains worship nude idols.

As many as three hundred shops sell sweets, bangles, fancy goods, etc., forming a temporary *bazaar* as it were from the village to the temple.

Special trains run for the annual festival. In fact Jains from distant places visit the temple every day in groups of 20 and 30 and at times in hundreds by special trains. There are choultries constructed by the devotees in the area around the temple. There is a overhead water tank to supply water to the visitors, who are fed free for three days of their visit on ordinary days and on all the three days during the annual festival. The temple should not be electrified, but the compound and the rooms are.

Lectures on Jain philosophy are delivered daily during the festival period.

Veeranarayanaswamy Uthsavam is celebrated for 8 days from *Chaitra Suddha Navami* (March–April).

Sri Rama Navami is celebrated at the temple on the first five days in the usual manner and with daily processions. The marriage function commences on the sixth day with *ankurarpanam*; *kalyanothsavam* and car festival are celebrated on the seventh day. The festival concludes on the eighth day with *chakravari seva* procession in a decorated palanquin. The following is the *dhyanam* at the temple:

‘‘శ్రీ కేశవం కరతలోజ్వల రమ్య పద్మం
Sree Kesavam karathalo jvala ramya padmam,

చంద్ర ప్రభా విజిత దక్షిణ పాంచజన్యం
Chandraprabha vijitha dakshina Panchajanyam,

మార్తాండకోటి మహోజ్వల వామచక్రం
Marthandakoti mahojwala vamachakram

వందే గదాధరం మహాసుర బృంద వంద్యం
Vande gadadharam mahasura brunda vandhyam."

It is an ancient festival and is of local importance. The local Hindus participate. Sri Narayanachari, a Brahmin of Kasyapasa *gotram* is the *pujari*. *Prasadam* is distributed to all.

SOURCE : *1. An article in Andhra Prabha Illustrated Weekly, dt. 31-10-62.*
2. Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.
3. Supplemented by the Research Assistant, Fairs and Festivals.

12. **Aler** — Situated at a distance of 14 miles from Bhongir. River Aleru flows nearby; hence is the name, 'Aler' for the town. There are bus services to Hyderabad, Warangal and Siddipet from this town. Saiguda is a hamlet of this town. Aler is a Railway Station on Secunderabad–Kazipet Section of the Central Railway.

The total population of the town is 7,514 and it is made up of the following communities : Caste Hindus — Reddy, Kapu Kuruma, Padmasale, Kummari, Kammara, Chakali, Gowda, etc., and Scheduled Castes (1,136) — Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, sheep rearing, weaving and other traditional occupations.

Sri Rama temple with a self manifested image of Lord, Ranganayakaswamy temple and Siva temple are the places of worship in the village. Sri Rama temple is in a vast area of 3 acres of land outside the village site of Saiguda. It is said that Lord Rama had come to this place pursuing the golden deer and halted in this place for a while. The place is marked by a rock known as Ramula *Banda*. A temple was constructed by the villagers. There is a sacred *gundam* (pool) of 10 yards diameter in this place. It is believed that there is treasure worth three thousand rupees in the *gundam*. There is water always in that *gundam* (pool) and Hindus take bath in it on auspicious days. Such round-shaped pools of water are seldom seen in the country.

Sri Ranganayakaswamy Kalyanothsavam is celebrated for 5 days from *Jaistha Suddha Ekadasi* to *Purnima* (May–June). *Kalyanam* of the Lord is performed. It is of local significance. The villagers are the patrons. The local Hindus congregate. *Pujari* is a Brahmin of Kasyapasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

Sri Rama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April) in Saiguda, a hamlet of this village. *Talambralu* or marriage is an important function. The festival is being celebrated for the past 200 years and is of local singnificance. One Sri Singarachari, a Srivaishnava, is the patron. About 1,000 Hindus of local and from the neighbouring villages congregate. *Pujari* is one Sri Mangalagiri Seshachari with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple. Eatables, utensils, pictures and photos, books, handloom and ready made clothes, etc., are sold.

SOURCE : *1. Sri N. Prathapa Reddy, Teacher, Zilla Parishad High School, Aler.*
2. Sri G. Balanarayana, Assistant Teacher, Primary School, Aler.

13. **Shahrajpet** — Situated at a distance of 4 miles from the Aler Railway Station and 20 miles from Bhongir.

It is said that this village was called Shahrajpet after the name of a family of early settlers.

The population of the village is 1,984 and it is made up of the following communities: Caste Hindus — Reddy, Gowda, Padmasale, Kuruva, Chakali, Mudiraj, Kummari, etc., Scheduled Castes (478) — Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The Siva temple and the temple of the village deity Markamma with an image in human form with a crown and holding a sword are the places of worship in the village.

Markamma Uthsavam is celebrated for 6 days from *Sravana Suddha Dasami* (July–August). *Pujas* are performed during the first 5 days. Carts are taken round the temple. Toddy is poured before the deity. Goats and fowls are sacrificed. The legs of

the sacrificed animal are hung before the deity. Intoxicating drinks are used freely. The festival is being celebrated from the time of the origin of the village and is of local significance. A Gowda lady is appointed as the chief patron. There are no hereditary rights. One who gets possessed of the deity will be appointed as the patron. Local Hindus congregate. The villagers go for *vanabhojanam* (picnic) after the festival.

SOURCE : *1. Sri Abdul Hafeez, Assistant Teacher, Shahrajpet.*
2. Sri V. Rajaiah, Assistant Teacher, Shahrajpet.
3. Sri Md. Yaseen Ali, Headmaster, Shahrajpet.

14. **Mootakodur** — Situated at a distance of 6 miles from the Vangapalle Railway Station and 14 miles from Bhongir.

The total population of the village is 3,745 and it is made up of the following communities: Caste Hindus — Reddy, Kuruma, Golla, etc., and Scheduled Castes (527) — Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, cumbly weaving and other traditional occupations.

Beerappa temple is the place of worship in the village. This is a tutelary deity.

Once in 9 years Beerappa Teertham is celebrated for 5 days in *Phalgunam* (February–March). Sheep are sacrificed. It is believed that the flocks of sheep would be multiplied if the earth mixed with the blood of the sacrificed animal is spread among on the flocks of the sheep. It is only confined to Kuruma community and is of only local significance. About 1,000 Hindus, chiefly Gollas and Kurumas, congregate.

A fair is held in connection with the festival. Eatables, etc., are sold.

SOURCE: *Sri P. T. Zam, Mootakodur.*

15. **Kandukur (Pedda)** — Situated at a distance of half-a-mile from the Vangapalle Railway Station.

The population of the village is 1,398 and it is made up of the following communities: Caste Hindus — Reddy, Gowda, Kuricha, Kummari, Chakali; and Scheduled Castes (213). The chief means of livelihood of the people are agriculture and agricultural labour.

There is Katamayya temple with an image in human form in the village. Katamayya is the tutelary deity of Gowdas.

Katamayya Jatara is celebrated for a day in *Sravanam* (July–August). *Bonalu* are offered. Fowls and sheep are sacrificed in fulfilment of vows. It is chiefly confined to Gowda community. They are the patrons. About 1,000 local Hindus, mostly Gowdas, congregate.

A fair is held in this connection, where eatables, etc., are sold.

SOURCE: *Sri K. Satyanarayana, Assistant Teacher, Kandukur.*

16. **Yadgiripalle** — Situated at a distance of 3 miles from the Raigiri Railway Station on the Kazipet-Hyderabad Section of the Central Railway, 8 miles from Bhongir and 40 miles from Hyderabad. The village is also connected by good motor road with bus service both from Kazipet and Hyderabad. A hill in the village is called Yadgirigutta.

"From the foot of the hill there are four routes to the top of the hill At the end of the road from Raigir Railway Station at the very foot of the hill, can be prominently seen what is called the 'Vaikunta Dwaram' and raising from it is attractively a series of stone steps, well-cut, comfortably wide, and orderly to look at. They number about 375 and take about 15 minutes to ascend. The second route *padala dari* (the path of the feet) is so called because it is believed that the Lord traversed this way and left His foot prints on the rock. This path is about a furlong off to the right and consists of a series of stone steps, about 308 in number. They are not so regularly cut and comfortably levelled as the former, but join them about half way up. This route is generally preferred by those coming from the east of the hill. Both these series of steps are constructed mostly by devotees and are provided with electric lights along side up to the top. The third route, *pata metlu* (old steps) is so called because a series of steps which evidently formed the path before the regular steps came into existence are branching off from the steps up the 'Vaikunta Dwaram' at a very short distance to the left. But they can hardly be called steps, as they are not regularly cut. This way is shorter and more shady, but rarely used as it is more difficult of ascent, than the other two. The fourth route i. e., motor route is usually taken by those who come by cars, but can also be used for going on foot. This road runs from the end of the Raigir road to the left. It is pretty well maintained and is certainly a more comfortable way, but is steep in some places and requires good care for safe travel by car. A number of guard-stones are placed along side at certain places to lessen the danger."[1]

The road will soon be opened for bus traffic and journey to the hill will then become easy.

1 **An article in English in** *Aradhana* of December, 1962 by Sri A. Mallikarjuna Rao.

"In the *Thretayuga* there was a *rishi* by name Vibhandaka. His son was the famous Rishyasringa, who had a son by name Yadava. From the childhood onwards, Yadava was devoted to Lord Vishnu and was hungering to have a *darshan* of the 'sakshatkara' of Lord Vishnu, in his swarupa of Lord Narasimha. In order to achieve and realise his heart's desire, he selected this secluded hill for doing his penance. There is a tradition in our country, that secluded spots unvisited by men are particularly susceptible of inducing great peace and concentration since there will not be the impact of the vibrations of the human mind in these lonely and sacred places. Yadagiri-gutta is one such secluded place and Yadava was carrying on his penance or *thapascharya* with one-pointedness of mind and with complete *ekagrata* with a desire to have *darshan* of Lord Vishnu as Narasimha. Lord Vishnu was pleased with the intensity, patience and perfectness of his penance, and appeared before Yadava to confer boons on him. Yadava then begged the Lord to show him the three supernal forms of the Lord which had captivated his heart, viz., the Swarupas of Lord Vishnu as Jwala Narasimha, Gandaberanda Narasimha, and Yogananda Narasimha. Accordingly, Lord Vishnu granted the boon, and gave *darshan* of the above three forms of the *Narasimha Avatara* to Yadava. But Yadava was still not fully satisfied with this fleeting view of the Lord, and the hunger in his soul required that he should constantly remain in the presence of the Lord Himself He, therefore, begged of the Lord to remain permanently in the hill in those three forms The Lord who was well pleased with the devotion of Yadava, acceded to his request, and began to live there permanently on the hill in the above three forms of Lord Narasimha. Thus, the hill got its name as 'Yadavagiri', the corrupted form of which is Yadagiri. The three forms of Lord Narasimha are to be seen at three plots in the premises of the present temple provided one searches for them with devotion and sincerity."[1]

Historically, Yadagiri otherwise known as Yadagirigutta because of the temple of the Lord on a hill, is connected with Bhuvanagiri Yadava Kings. Bhuvanagiri fort is about 7 miles from Yadagiripalle and the Yadava Kings ruled the area as vassals of the Kakateeya Kings of Warangal. After King Prathaparudra of Warangal had been captured and taken a prisoner to the Delhi court, the Sultan of Delhi sent his son to completely subjugate Warangal. The Prince of Delhi, however, found it impossible to achieve his aim and sought the help of the King of Bhuvanagiri which was then known as Devagiri. The Kakateeyas fought to the end, but faced death and destruction. On their way back from Warangal, the Yadava kings are said to have constructed the temple of Lord Narasimha. This is claimed to be the source for calling the place Yadagiripalle.

The total population of the village is 1,760 and it is made up of the following communities: Caste Hindus — Vaishnava, Padmasale, Gowndla, Kapu, Chakali; and Scheduled Castes (291) — Madiga. The chief means of livelihood of the poeple are agriculture agricultural labour and trade. Over 50 persons are employed in temple service and hundreds engage themselves in helping the pilgrims for wages both on the hill and in the village and in leading them from Raigiri Railway Station. Several are engaged in trade supplying the daily necessities of the pilgrims at the foot of the hill.

Sri Lakshmi Narasimhaswamy temple is the chief shrine on the hill. The only other temple is that of Siva, which is but a small building with a *prathistha* (installed) Lingam and images of Nandi, Rajarajeswari and other Saiva deities. There is small Hanuman temple within the compound of the chief shrine. As we go up the hill by the central flight of steps we find beautiful arches here and there and a resting place half way up.

"As we reach the top of the hill, we find we are entering a well - laid out town spreading out before us, with good roads and neat and orderly streets well arranged in a rectangular shape. We see buildings on either side of the roads and to complete the picture of a town, there are also some shops that supply the daily necessaries of the inhabitants. The buildings are, almost all, 'Dharma salas', built by devotees, many evidently at great cost, and we see they are quite modern in appearance. The main entrance to the temple, which is known as the Simhadwaram, has an imposing tower studded with many puranic images. On passing through it, we have to get down some steps to reach the main temple which is on a lower level than the outside town. After going down a few steps from the Simhadwaram, there is to the right a temple of Panchamukha Anjaneyaswamy, who is acting, as it were, as an ever watchful sentinel. Round the Hanuman temple there is a rock with a cliff. A figure symbolising the aspect of 'Gandaberunda Narasimha', one of His aspects the Lord promised to Yadava is believed to be at the bottom of the upper part of the rock. After getting down the steps we enter the Mukhamantapam to the left. A number of bells hang from its ceiling to be rung by the devotees during *puja*. The temple faces west and in front of its door stands the *dwajasthambham*. After we pass the temple doors, we enter a cave with a beautiful sloping vault, which touches our heads, like a benediction and we have to stoop slightly to go forward. On the left, runs a stone-platform. The chest at the end of it is what is called *Galla Pette* and is meant for pilgrims to drop in their cash and other costly offerings in fulfilment of their vows. The platform itself is used for special and personal *puja*. Those who wish to make such 'puja' are seated on this platform before a holy symbol of the deity, to which the 'puja' is performed. At the end of this stone-platform is the Holy of Holies. We see two rocks close to each other one facing the other. On the inner side of the rock facing us, we can see, if the priests are obliging, an imprinted image having the shape of a serpent's hood and ending like its tail; and this is believed to be the aspect of the deity known as 'Jwala Nrusimha'. There is tradition, that a divine serpent moves and plays about the image.

1 Ramesan, Sri N., *Temples and Legends of Andhra Pradesh*, pp. 165–166.

On the opposite rock, outside it, and facing us obliquely, is another image of a figure seated in 'Yogic' meditation and this is said to represent Yogananda Nrusimha."[1]

These rocks form an integral part of the cave and so there is no possibility of having any modern structure in between them without dismantling the natural structure.

'As these two images of the Lord are not normally visible to the worshipper, silver images of Lakshmi and Nrusimha are placed in front of the rocks for purposes of general *darsan* and routine worship."[2]

Behind the silver images, the images of Lakshmi and Narasimha carved on the rock have the daily and periodical *abhishekams*. A small sanctum to the left of this temple facing north, contains the *mulavigraham* and *uthsavavigraham* of Godadevi, the divine consort. The *mantapam* to the left of this contains the idols of five of the twelve Vaishnavite saints, reputed as *Pannendu Alwars*. Ramanuja, one of the three commentators of Bhagavadgita is one. Nammalwar is another. He is known as *Aadipurusha* of Srivaishnavas. He lived for 35 years having the knowledge of the soul and the Lord even from the time of his birth. He tasted no mother's milk, took no food, had no sleep and answered no calls of nature. He wrote 4 books of authority on Vaishnavism; they are: (1) Thiruvayi Mozhi, (2) Thiruchchanda Viruththam, (3) Thiruvandadi, (4) Thiruvasidiam. Manavala Mahamunulu is the third Alwar represented here and he had left behind authoritative and convincing *vyakhyanams* (annotations) to several Srivaishnava books. The fourth is Thirumangayalwar, who lost himself in the service of the Lord. He was a commander-in-chief and like Ramadas of Bhadrachalam spent government money in feeding Vishnu *bhakthas*. After dismissal from his high post, he took to stealing in order to continue his life's mission of feeding the devotees of the lord. After testing the devotee, the Lord granted him salvation. The fifth is Thiruppanialwar, who was born as a Harijan in Sreerangam. The practice to warn a Harijan to go away from the presence of a Brahmin in those days was to clap the hands making loud noise. The belief of the day was that no Harijan should tread the sacred ground round the temple of Lord Ranganathaswamy of Sreerangam. Thiruppanialwar respected the practice and curbed his yearning for the *darsan* of the Lord. He used to sit on the banks of Cauveri, forgetting himself in his meditation of the Lord. One day a group of Brahmins proceeding to the river with music to bring water for the *abhishekam* of the Lord caught sight of him and tried to drive him off with the usual clapping of hands. The Alwar was unconscious of the sound and the warning. The enraged Brahmins began to pelt stones. The *pujaris* of the temple were surprised to see stones hitting the idol of the Lord in the temple. Possessing someone, the Lord revealed that they were the stones aimed at his great devotee Thiruppanialwar by the Brahmins on the banks of Cauveri and desired that the devotee should be brought to him immediately. But, the Alwar refused to tread the sacred ground. The Brahmins had no choice but to carry him on their shoulders to the temple. The Lord received Thiruppanialwar with open arms and merged him in Himself. As we go round the temple we see that the temple proper is only an ancient cave and the walls round it have been built in modern times. The several paintings which represent the *dasavatharas* (the 10 incarnations of Lord Vishnu) and other *puranic* figures are of recent origin.

"This passage as well as the one round the Hanuman temple is covered with roof to protect the pilgrims doing *pradakshinams*, from sun and rain. A little to the rear of the temple, there is a small enclosed hall, which is for the *vahanas* of the deity and the square pit in front of it is '*homagundam*' (the sacrificial pit). A door at the back of the courtyard leads us to another enclosure, which is intended for special personal functions, like Sathyanarayana *vratams*, *upanayanams* marriages, etc., to be carried on undisturbed by the temple ritual and crowds of devotees. Coming out of the Simhadwaram, we see next to it on the road to the left a *ratham* (chariot). It is the chariot used for *rathothsavam* (car festival) which is the greatest yearly event of the place. Going along this road, and turning to the street to the right, we see at the end of it a flight of steps taking us to a pond, called Nrusimha Pushkarini, which is about 125 ft. by 175 ft. It is said to be related in 'Skanda Purana' that this pond was dug by Yadarshi himself for his daily ablutions. It is considered so sacred that it is the water of this 'Pushkarini' and no other water, that is used for the daily *abhishekam* (bath) of the deity. A dip in this pond is considered essential for the spiritual benefit of the visit to this place to be complete. Here we see separate arrangements made for ladies to bath and change their clothes. We see also a Hanuman idol installed at the *pushkarini*.

Coming back from the *pushkarini*, up the flight of steps and walking straight a few yards we see on our right, what is called Addala Mahal (the palace of mirrors) which is used for special occasions and for special worship by pilgrims. The hall by the side of Addala Mahal is called Sabha mandapam which is fairly spacious. It is used for large gathering on occasions. Almost opposite to the Sabha mandapam we see another *ratham* (chariot). It is for *rathothsavam* of Lord Siva, the presiding deity of Sivalayam."[3]

1 An article in *Aradhana* of December, 1962 by Sri A. Mallikarjuna Rao.
2 & 3 *Ibid.*



Plate VII: Sri Laxmi Narasimhaswamy.

—Courtesy: Executive Officer, Sri Laxmi Narasimhaswamy Devasthanam, Yadgirigutta.



Plate VIII: Godadevi, the divine consort.

—*Courtesy: Executive Officer, Sri Laxmi Narasimhaswamy Devasthanam, Yadgirigutta.*

The central highest spot on the hill has the office room and about 15 rooms which are rented to rich visitors.

> "Down the hill adjoining the motor-road one acre of land is set apart for growing the Tulasi flowers, plaintain leaves, etc., used for the worship of the deity."[1]

Sri Lakshmi Narasimhaswamy Brahmothsavam is celebrated for 11 days from *Phalguna Suddha Vidiya* to *Dwadasi* (February–March). Festival arrangements are made a month in advance. *Ankurarpana* or inauguration is on the evening of the first day after the preliminary *sevasthivachanam* in the morning. *Dhwajarohanam* or flag hoisting ceremony takes place in the morning and in the evening the procession idols are worshipped and *havanam* commences. It continues in the morning on all the subsequent days till the *purnahuthi* on the tenth day of the festival and the ninth day from commencement. The procession of idols is taken from the third day successively on *sesha* (serpent), *hamsa* (swan), *ponna* (a tree which is dear to the Lord), *simha* (lion), *aswa* (horse) and *gaja* (elephant) *vahanams.* The marriage ceremony which commences on the sixth day with *edurukolu* takes place on the seventh day. The car festival is on the evening of the ninth day after the procession in the morning on silver *garuda* (the sacred kite vehicle of Lord Vishnu). The small car well decorated with the procession idols on is taken, on the cement roads around the elevated office room on all the four sides and is brought back to the shed. The daily procession during the festival on the different *vahanams* is also taken by this route on this little compact and well-planned hill. The function practically concludes on the 10th day with *purnahuthi chakratheerthaseva,* the impressive prize distribution, *dopu uthsavam* (plundering the Lord of his jewels, etc.), and finally *srungara dolothsavam* in the night. *Vidwadgoshti* (conference of the learned), *kavithagoshti* (conference of poets) and *parayanam* are the side activities from the third on to the sixth day. There is scope for exhibition of talents by musicians, vocal and instrumental. Dances also provide entertainment from the 7th to 10th day. Pandits, poets, musicians and dancers from several parts of Andhra attend these conferences and as much as ten thousand rupees are spent from the temple funds to honour them with prizes.

The *sthotham* at the Yadgiri Lakshmi Narasimhaswamy temple recited before the Lord is :

"శ్రీ యాదశైల శిఖరోజ్వల పారిజాతం
Sree Yadasaila sikharojwala parijatham

ధ్యేయప్రియం దినకరాభయహస్త కామం
Dhyeyapriyam dinakarabhaya hastha kamam

మాయాపహం మధురిపుం మహదుజ్వలం శ్రీ
Mayapaham madhutipum mahadujwalam Sree

లక్ష్మీనృసింహ మనిశం శిరసానమామి
Lakshmeenrusimha manisam sirasanamami

శ్రీదాయకం శివవిరించి నుతం సుశాంతం
Sreedayakam sivavirinchi nutham susantham

ఆధారభూత మఖిల ప్రదమాది దేవం
Adharabhutha makhila pradamadi devam

కాదేహ రవిమతం గరుడాసనం శ్రీ
Kadeha ravimatham garudasanam Sree

లక్ష్మీనృసింహ మనిశం శిరసానమామి
Lakshmeenrusimha manisam sirasanamami

బాలేందుమౌళి వినుతం బహుదాసపోషం
Balendumowli vinutham bahudasaposham

ఆలంబితాసురనుతం అతిభీకరాభం
Alambithasuranutham athibheekarabham

బాలగ్రహాది హరణం పరమార్థదం శ్రీ
Balagrahadi haranam paramarthadam Sree

లక్ష్మీనృసింహ మనిశం మనసాస్మరామి
Lakshmeenrusimha manisam manasasmarami

శ్రీ చందనార్చితతనుం శిఖిసన్నిభాభం
Sree chandanarchithathanum sikhisannibhabham

నీచాసురాది హరణం నిరుపాధినాధం
Neechasuradi haranam nirupadhinadham

వాచా మగో చర చరిత్ర మనామయం శ్రీ
Vachamagocharacharithra manamayam Sree

లక్ష్మీ నృసింహ మనిశం మనసా స్మరామి
Lakshmeenrusimha manisam manasa smarami

1 An article in *Aradhana* of December, 1962 by Sri A. Mallikarjuna Rao.

శ్రీ శారదా పవినుతం జిత సర్వలోకం
Sreesaradapavinutham jithasarvalokam

పాశాంకుశాయుధధరం బడబాగ్నిరూపం
Pasankusayudhadharam badabagnirupam

ఈశాధినాథమతి సుందర విగ్రహం శ్రీ
Easadhinadhamathisundara vigraham Sree

లక్ష్మీనృసింహ మనిశం శిరసానమామి
Lakshmeenrurimha manisam sirasanamami."

The *sthothram* recited before the Divine Consort Godadevi is :

"నమస్తే సింధు సంభూతే
Namasthe sindhusambhuthe

నమస్తే పద్మసంభవే
Namasthe padmasambhave

నమస్సరోరుహావాసే
Namassaroruhavase

నారాయణ కుటుంబినీ
Narayana kutumbinee."

Offerings are made in the form of cash and kind in fulfilment of vows.

Brahmothsavam is a 400 year old celebration extending to the entire country, and Hindu devotees even from abroad attend the festival now and then. A Brahmin family claimed *dharmadhikaram* (ownership over the temple) and the present *dharmadhikari* Sri Sitharamaiah, fought for the right in a court of law when the Religious Endowments Board of the then Nizam's State wanted to take possession of it. It was finally settled on the strength of a *sanad* granted to the family by the Nizam recognising the right of the family. The management passed on to a Committee of which the *dharmadhikari* is an ex-officio member limiting his claim for one third share in the income of the temple. The *dharmadhikari* is now being paid Rs. 750 per month. Sri Ramdayal Seth who continued as the President of the Committee for 20 years is responsible for laying the road from Raigir Station to the foot of the hill and constructing the towers and choultries. Sri Mandumula Narasingarao, ex-minister of Andhra Pradesh got the temple electrified during his Presidentship. Sri Pannalal Pitti was appointed as President of the Committee by the Andhra Pradesh Government from 1954. This Committee is managing the entire affairs of the temple. It has now acquired absolute right over the site of the temple, the tank and several choultries. Hitherto the site belonged to the Government and the structures to the temple. An amount of Rs. 1,32,000 is invested by the temple in government securities. The interest thereon and as much collections as Rs. 4 lakhs in the *hundi* form the main income of the temple. Almost the entire amount is spent for the daily, occasional and annual celebrations, facilities for the visitors, contributions to educational institutions and donations to several religious institutions, as detailed elsewhere. The main offerings in the *hundi* are mostly in the form of silver jewels of innumerable shapes, sizes and designs according to the vows of the respective devotees. The silver and gold, if any, and the cash collected are brought to account once a month in the presence of the Executive Officer and one or more members of the Managing Committee. The monthly disbursements to the sixty servants of the temple account for more than Rs. 5,000 and at least one bag of rice is cooked daily for *naivedyam* and distribution of *prasadam* and providing food to some of the visitors. There are no fees for *darasan.* It is *dharmadarsan* (free entrance) at all hours fixed for it. Daily visitors to the temple number nearly a thousand, and are well over 2,000 on Fridays, Saturdays and Sundays. The visitors during *Brahmothsavam* are invariably over a lakh, though they do not throng the hill at the same time. They are all Hindus. Srimathi Radha Bai, the wife of Sri Sitharamaiah, the present *dharmadhikari* has been recognised as the *pujari* with hereditary rights; and her deputy Sri Vangapuram Narasimhachari, a Srivaishnava of Athreyasa *gotram* designated as *sthanachari,* is the chief priest at the temple. *Prasadam* is distributed to all three times a day after worship and *naivedyam* in the morning, at noon and in the night.

Though there is no regular fair held in connection with the *Brahmothsavam*, the two scores of shops catering to the daily needs of the visitors are increased to hundreds during *Brahmothsavam* at the foot of the hill, on the roadside up the hill, and in the available limited space on the hill with eatables, utensils, mirrors, combs, lanterns, torches, drugs, books, photos, clothes, agricultural implements etc., etc. The entertainments for the common man are

not worthy of note. He satisfies himself with the *darsan* of the Lord, processions and *harikathas*. But cultured people of interest have opportunity to witness the performance of a number of pandits, poets and musicians, vocal and instrumental, who congregate in a large number and take away with them prizes worth Rs. 10,000 annually from the Temple Committee.

The interest of the Committee evinced in improving year after year the facilities for the pilgrims is marked and laudable. An estimate of Rs. 2,00,000 has been got sanctioned to black-top the 2 miles road from Raigiri Railway Station to the foot of the hill. At a cost of 1½ lakhs of rupees, the ghat road from the foot of the hill to the top will be made fit and safe for regular bus service. On the hill there are many choultries affording free accommodation for a few thousands. During *Brahmothsavam*, several *mantapams* and shade of trees on the hill afford ample shelter. There are 15 special rooms which are rented out and one set of them is air-conditioned. Every street and lane on the hill are cemented and there is a sanitary establishment to keep the entire hill area clean. Bath-rooms and antiseptic latrines are attached to each set of rooms. Drinking water is supplied on the road side and in the choultries all the 24 hours through taps. A well is acquired at the foot of the hill and double pumps and engines are set up for supplying water to the hill-town. The water is machine filtered on the hill. At two busy corners on the hill, special arrangements are made to supply cool drinking water from two refrigerators. The pond or tank on the hill is used for bathing and water from it is used for washing clothes. The rush at the tank is so great that the water becomes very dirty. The Committee has undertaken a scheme at a cost of 1½ lakhs of rupees to clean the tank water at the rate of fifty thousand gallons per hour and execution of the work is completing There are hotels at the foot of the hill and hotel-keepers from Bhongir run special branches at the foot of the hill during *Brahmothsavam*. Besides free distribution of *prasadam*, the temple sells packets of *prasadam*. The temple maintains two kitchens, one with Vaishnava cooks and another with Smartha cooks and a few visitors are fed free in one or the other for 3 days all through the year. It also runs a canteen at moderate rates supplying meals and tiffin. Streets, choultries, temples and rooms are fitted with electric lights and current is supplied all the twenty four hours. A Police out post on the hill maintains law and order on the hill. The temple maintains a rural dispensary at its own cost. The hill will soon have trunk telephone facility also.

The temple is maintaining a *gosala* and there are 25 cows at present. The temple runs a training centre for *archakas* for a 3 months' course and the trainees are awarded certificates after test to perform worship on *pancharatrarchana vidhanam*. It also runs a Sanskrit school to train pupils for the Government entrance examination, giving them free tuition, food and lodging. Donations made by the temple to educational institutions at Nalgonda, Hyderabad and other places have come to nearly eighty thousand rupees. For the maintenance of the minor temples annually, the temple contributes as much as Rs. 25,000.

Besides this annual festival, some of the common Hindu festivals and a few special festivals are celebrated regularly. *Chaitra Suddha Padyami* (March–April), the Telugu New Year's day is also the first day of *vasantha navarathrothsavam*. For 9 days from that day, there is Ramayana *parayanam* with *homam* on the last day. Ramanuja Thirunakshatram (the birthday celebration) is inaugurated on *Chaitra Suddha Chaviti* (March–April) and is concluded on *Navami*-Hanuman Jayanti and *teppothsavam* are celebrated on *Chaitra Suddha Purnima*. Nrusimha Jayanti is celebrated on *Vaisakha Suddha Triodasi* (April–May) with advance preparations on the previous day. Besides the regular *archanas*, *sataghatabhishekam* (bathing the Lord with 100 potsful of water) is the special function on the occasion. Satakopamuni Thirunakshatram is on the next day. Toli Ekadasi is on *Ashadha Suddha Ekadasi* (June–July) and Andal Thirunakshatram is on *Sravana Suddha Tadiya* (July–August). *Pavithrothsavam* is on *Suddha Dwadasi* and utlu *kottuta* on *Bahula Dasami* in the same month. Vamana Jayanti is a special observance here on *Bhadrapada Suddha Navami* (August–September). It is a celebration of the birth of Lord Vishnu as Vamana (dwarf) to Aditi and Kasyapu in order to destroy Bali, a wicked *rakshasa* king renowned for granting the desires of others and keeping up his words. Besides the usual celebration of Dasara from *Asviyuja Suddha Padyami* (September–October) *sarannavarathri parayanams* are held during the period. Deepavali is on *Asviyuja Bahula Chathurdasi*. Varadamuni Thirunakshatram is on *Kartika Suddha Chaviti* (October–November). Thirumangayalwar Thirunakshatram is on *Purnima* and Thiruppanialwar

Thirunakshatram is on *Bahula Padyami*. *Dhanurmasam* commences on *Margasira Suddha Ekadasi* (November–December). The first of the three daily *pujas*, offerings and distribution of *prasadam* which happens at 8-00 a. m. on ordinary days are completed before sunrise during the one month period of *dhanurmasam* observation.

SOURCE :
1. *Sri G. Vittal. Assistant Teacher. Yadagiripalle.*
2. *An article in* Andhra Prabha Weekly, *dated 2-1-63.*
2(*a*) *An article in* Sunday Standard, *dated 23-8-64.*
3. *An article by Sri T. Rajeswara Rao in* Andhra Prabha Daily, *dated 15-5-60.*
4. Aradhana *of December, 1962.*
5. Temples and Legends of Andhra Pradesh *by N. Ramesan.*
6. Places of Interest in Andhra Pradesh *by Information and Public Relations Deartpment, Hyderabad.*
7. The Administration Report *of the Temple.*
8. *Supplemented by Research Assistant by a visit to the place.*

17. **Peddireddiguda,** hamlet of **Datarpalle** — Situated at a distance of one mile from Yadgirigutta and 5 miles from Bhongir.

The population of the village is 1,444 and it is made up of the following communities: Caste Hindus -- Munnuru Kapu, Kalali, etc., and Scheduled Castes (182) — Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Narasimhaswamy temple is the place of worship in the village.

Sri Narasimhaswamy Rathothsavam is celebrated for four days from *Magha Suddha Ekadasi* (January–February). Cocoanuts are offered. The festival is being celebrated for the past 5 years and is of local significance.

One Sri Saduneni Narasimha Rao of Munnuru Kapu community is the patron. About 800 Hindu people, local and from the neighbouring villages, congregate. Sri Kodakandla Tirumalacharya, a Vaishnava, is the *pujari*.

A fair is held in this connection for 2 or 3 days near the temple. Eatables, mirrors, combs, pictures, photos, etc., are sold.

There are two choultries for the pilgrims.

SOURCE : *An Enumerator.*

18. **Chouderpalle**, hamlet of **Marriyal** — Situated at distance of 8 miles from Bhongir.

The total population of the village is 4,672 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (476). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is Mallanna temple with the stone image in human form in this village. There are also the temples of village deities of Peddamma, Mutyalamma and Pochamma. A story is told about the origin of Mallanna temple. About 100 years ago, a Golla devotee who was incapable of going to Srisailam was offering *bonams* to the Lord at the place where the temple is located at present. While doing so he got possessed of the deity and a stone image of the Lord appeared there. A *mantapam* was constructed at that place and Jatara began to be celebrated there.

Mallanna Jatara is celebrated for 3 days from *Magha Suddha Dwadasi* (January–February). Jangams gather and perform *homam* with ghee. *Dishtikumbham* and *agnigundam* are performed. The function concludes with the *kalyanam* of the Lord. Moustaches and umbrellas are offered to the deity in fulfilment of vows. Fasting and offering of *naivedyam* are the domestic observances. The Jatara is being celebrated for the past about 100 years and is of local significance. About 1,000 Hindus of all communities participate from local and nearby villages. Sarvasri Kukutla Ramaiah and Lakshmayya of Golla community are the *pujaris*.

A fair is held for 3 days in connection with the festival. A few shops are kept with eatables, untensils, lanterns, torches, toys, mirrors. combs, etc.

Bhagavatham (the story of Mallanna deity) is played on the last day.

There is a choultry constructed by the *pujaris*. There is free feeding for a day.

SOURCE : *Sri M. A. Jabbar Khan, Headmaster, Primary School, Chouderpalle.*

19. **Cheekatimamidi** — Situated at a distance of about 8 miles from Bhongir.

The population of the village is 1.936 and it is made up of various sub-communities of Caste Hindus; and Scheduled Castes (101). The chief means of livelihood of the people are agriculture are agricultural labour.

Thirumalingeswaraswamy is worshipped in the village. His festival is celebrated for a day in *Chaitram* (March–April). It is of local significance. About 500 local Hindus congregate without any distinction of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

20. **Pyararam** — Situated at a distance of 10 miles from Bhongir.

The population of the village is 870 and it is made up of the following communities: Caste Hindus — Reddy, Goundla, Golla, Kammara, Sale, Kummari, etc., and Scheduled Castes (96). The chief means of livelihood of the people are agriculture and agricultural labour.

Mallanna temple and Venugopalaswamy temple are the places of worship in the village. There is a cave temple of Sri Rama at a distance of 2 furlongs to the north of the village.

Mallanna Jatara is celebrated for 3 days from *Phalguna Suddha Padyami* (February–March). Fasting is observed and the devotees take bath in a tank near the temple. The festival is being celebrated for the past 60 years and is of local significance. The chief patrons are Jangams. About 2,500 Hindus, local and from the surrounding villages, congregate. *Pujari* is a Jangam with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection near the temple. Eatables, earthenware articles, lanterns, torches, mirrors, combs, pictures, photos, bamboo baskets and toys are sold.

Dramas and *bhajans* afford entertainment to the visitors.

SOURCE : *Sri Chimmula Ram Reddy, Cultivator, Pyararam.*

21. **Ramalingampalle** — Situated at a distance of about 9 miles from Bhongir.

The population of the village is 946 and it is made up of various sub-communities of Caste Hindus ; and Scheduled Castes (188). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Someswaraswamy is worshipped in the village. His Jatara is celebrated for a day on *Phalguna Suddha Chathurdasi* (February–March). It is of local significance. About 1,000 local Hindus participate.

SOURCE : *Statement of Fairs and Festivals furnished by the District Health Officer, Nalgonda.*

22. **Mahadevpur** — Situated at a distance of 3 miles from the Bibinagar Railway Station.

The population of the village is 261 and it is made up of the following communities : Caste Hindus — Kapu, Munnuru Kapu ; and Scheduled Castes (94) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

There are three temples of beautiful stone construction in this village. It is believed that they belonged to the times of Akkanna and Madanna of Kutub Shahi Court. The Siva temple has Sivalingam and images of Ganapathi and Nandi ; Vishnu temple has images of Lord Vishnu, Radha and Rukmini. There is Goddess Parvati in another temple. These are the places of worship in the village.

Sivaratri Mahothsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). *Rathothsavam* is celebrated. *Sevas* are performed in fulfilment of vows. Devotees take bath in *koneru* (pond) and observe *jagaram.* It is being celebrated for the past 25 years and is of local significance. Temple Committee organises the festival. About 5 to 6 thousand Hindus, local and from neighbouring villages, participate. A Brahmin is the *pujari. Prasadam* is distributed to all.

A fair is held near the temple in this connection. Eatables, earthen pots, torches, lanterns, mirrors, combs, *kumkum*, toys, clothes, etc., are sold.

Dramas, *Harikathas, bhagavatham, bhajans,* etc., afford entertainment to the visitors.

Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in Vishnu temple.

SOURCE: *Sri Mohammad Siddique Mohiuddin, Assistant Teacher, Mahadevapur.*

23. **Jainepalle** — Situated at a distance of 2 miles from Bibinagar Railway Station and 10 miles from Bhongir.

The population of the village is 749 and it is made up of the following communities: Caste Hindus — Reddy, Kamma, Kalali, Bantu, Kammara, Vadla, Chakali, Mangali, Kamsali, etc., and Scheduled Castes (109). The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Gandi Mysamma temple with an image in female form with four hands riding an elephant is the place of worship in the village.

Gandi Mysamma Uthsavam is celebrated for a day on *Phalgnna Bahula Dasami* (February-March). Cocoanuts are offered. Goats and fowls are sacrificed. Intoxicating drinks are freely used. The devotees decorate their carts and take them in procession. The festival is being celebrated for the past about 50 years and is of local significance. About 800 Hindus of all communities, local and from nearby villages, congregate.

A few shops are kept with eatables, bangles, etc.

Bhagavatham and dramas afford entertainment to the visitors.

SOURCE: *Sri Ch. Raji Reddy, Patwari, Jainepalle.*

24. **Wadaparthi** — Situated at a distance of 4 furlongs from the Bhongir–Jagidepur road and 4½ miles from Bhongir. This was originally called 'Eduwadala Wadaparthi' as there were 7 streets. Of these, six streets became extinct, and the village is now called mere Wadaparthi (*Wada* is a street).

The population of the village is 1,711 and it is made up of the following communities: Caste Hindus — Vaisya, Vadla, Kammara, Golla, Kapu, Sale, Mera, Bhattu, Kummari, Chakali, Mangali, Tenugu, Goundla, Kamsali, Balija; and Scheduled Castes (175) — Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Hanuman, Peddamma (cement image), Pochamma, Durgamma, Mysamma (wooden image) and Mahakali (brass image on tiger *vahanam* holding a sword) are the places of worship in the village.

Mahakali Uthsavam is celebrated during Ugadi for 3 days on *Chaitra Suddha Padyami* to *Tadiya* (March-April). It is an ancient festival and is of local significance. Viswabrahmins are the patrons. *Theertha prasadams* are distributed. Local Hindus participate. There is poor feeding to some extent.

Seetha Rama Kalyanam on *Chaitra Suddha Navami* (March-April) is celebrated in Hanuman temple.

Bonams and *naivedyams* are offered to village deities on any day in *Sravanam* (July-August).

SOURCE: *Sri K. R. Madanachari, Teacher, Wadaparthi.*

25. **Hussainabad** — Situated at a distance of 1 mile from Bhongir.

It is said that the village was named after a local Jagirdar.

The population of the village is 996 and it is made up of the following communities: Caste Hindus — Reddy, Mudiraju, Yadava; and Scheduled Castes (157). The chief means of livelihood of the people are agriculture, agricultural labour and sheep rearing.

Anjaneyaswamy temple and Bangaru Mysamma temple are the places of worship in the village.

Bangaru Mysamma Jatara is celebrated for two days on *Chaitra Bahula Padyami* and *Vidiya* (March-April). Fowls and goats are sacrificed. Intoxicating drinks are consumed. This Jatara is being celebrated for the past 6 years and is of local significance. Harijans are the patrons. About 300 Hindus of all communities, from local and nearby villages, congregate.

SOURCE: *Sri P. Satyanarayana, Teacher, Hussainabad.*

26. **Bhongir** — The taluk headquarters and a Railway Station on the Hyderabad–Kazipet Section of the Central Railway at a distance of 32 miles from Hyderabad.

The last Chalukya King Thribhuvana Mallu is credited with having constructed the fort and tradition has it that the place was called after him as Thribhuvanagiri. Bhuvanagiri is a subsequent change and finally it has become Bhongir. Sarva Paparayudu is said to have been the head of the fort. He was reputed to climb steep and slippery hills with the help of *udumu*[1] (an iguana lacerta monitor). The village at the foot of the hill is said to have been founded by Alavema Naik Elma Veer.

Another version is that a Golla couple Bhuvanayya and Giremma detected that the sides of the hill which were thickly covered with a creeper called *pasitheega* were so smooth and slippery that it was impossible to climb the hill. This was revealed to the Kakateeya Ruler at Warangal, who thought that the top of that single stone-like hill was a fit place for the construction of a fort. Accordingly, the king constructed the massive fort on the hill and wanted to reward the Golla couple. The latter desired that the fort should be named after them, and hence it came to be called Bhuvanagiri. The present official name is Bhongir. The awe-inspiring rock of Bhongir and its invincible fort, the beautifully fortified courts of Padma Naiks, the Lingayat Kings, which have survived the ravages of time and vandalism, excite one's imagination. The fort is associated with the reign of Prathaparudra, the renowned king of Warangal and the heroic queen Rudramadevi.

The total population of the town is 17,757 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,?05); Muslims and Christians. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

There are two temples of Siva in the centre of the town and on the western end, one Siva temple and two Anjaneya temples on the eastern end. At the northern end of the town there is a small temple of noted importance now. It is enclosed in a spacious compound with residences for the *pujaris* and the temple servants. Within a small enclosure it has a small temple facing south with Anjaneya in it. Next to it facing west there is the image of Lord Lakshminarayana with Sridevi and Bhudevi housed in a modest *mantapam*. To the left and facing north and opposite to the temple of Anjaneya there is another small temple with a Sivalingam, the images of Parvati, Ganapathi, Nandi and Karthikeyaswamy (known as Lord Subrahmanyaswamy in Tamilnad). Important scenes from Ramayana are painted impressively on the upper portion of the walls. Sri Rama Jananam (birth of Lord Rama), Viswamitra Agamanam (coming of sage Viswamitra to the Court of Dasaratha to take Rama and Lakshmana to protect the sacrificial fire from the *rakshasas*), Tataka Vadha (killing of Tataka), Ahalya Sapavimochana (absolving Ahalya of the curse of lying as a stone), Janakapuri Agamanam (entering the city of King Janaka), Dhanurbhangam (breaking the bow of Lord Siva), parinayam (marriage of Rama with Sita), vanaagamanam (entering the forest by Rama, Lakshmana and Sita), Ganagatharanam (crossing River Ganges), Chithrakoota vasam (residence in Chithrakoota hill), Surpanakha nasika khandanam (cutting off the nose of Surpanakha), Sita paharanam (Ravana abducting Sita during the absence of Rama and Lakshmana), Jatayu fighting with Ravana, Sabari meeting Rama with the fruits which she had preserved for him after tasting them with her tongue, the fight between Vali and Sugreeva, Sugreeva Pattabhishekam (the coronation of Sugreeva as the king of Kishkindha), Hanuman meeting Surasa while crossing the ocean, Sita in Asoka Vanam (garden), Lanka dahanam (burning Lanka), Sethu bandhanam (bridging the ocean), Lord Rama killing Ravana and taking away Sita and Lord Rama's Pattabhishekam (coronation as King of Ayodhya) are impressive and of great significance to a thoughtful Hindu mind. The temple has been constructed about 60 or 70 years back from the contributions of the local merchants, particularly Marwaris at the rate of a few pies per rupee of their profit and is maintained in the like manner by all Hindus taking keen interest in the temple and daily worship of the idols with great concentration on Lord Rama who has no idol or temple within the area. The

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[1] *Udumu* is the name of a description of reptiles of the lizard species which grow to the size of a foot or a foot and a half commonly called the guaana by Europeans in India. This reptile has the proverbial grip on ground or rock that it is impossible to pull it out even by scores of bullock pairs. Some poligars had trained them to crawl up a rock or fort which they wanted to scale and to hold fast to the structure so that they might climb up by holding the strong silk rope, one end of which was tied around the reptiles.

pioneers of this institution appear to have the specific purpose of preaching the Hindus that there is no difference between Hara (Lord Siva) and Hari (Lord Vishnu or Narayana). The temple is known as that of Anjaneya, the great devotee of Lord Rama; and it is Lord Rama's praise and name that are heard most within the compound. It reminds one of the dictum of Thyagaraya, who felt a doubt about the name by which the Lord Almighty should be called. Was He to be called Siva or Madhava. He argued that 'ra' was the life of Madhava *mantram* 'Om, Namo, Narayanaya' as the *mantram* becomes absurd without 'ra' *i. e.* 'Om, Namo Nayanaya'. Similarly Siva mantram 'Om Namassivaya' becomes absurd without 'ma' *i.e.* 'Om Nassivaya' and as such 'ma' was the life of Siva *mantram*. Combining these two vital letters of Madhava and Siva *mantrams* the sacred name and *mantram* of 'Rama' was arrived at and this Rama *namam* is the name of the Supreme Lord and Rama *mantram* is as efficacious as both the Madhava *mantram* and Siva *mantram*. This temple with the idols of Siva and Madhava side by side and the pictures of the several events in the Life of Lord Rama full of meaning is the representation of the above Hindu philosophy of one God by whatever name He is called. This has become the centre of Hindu religion and worship.

There are four mosques and a church. The *darga* (tomb) of Sri Syed Jamal Bahar is an important religious centre both for Hindus and Muslims. To the east of the town there are the ruined temple of Lord Ranganathaswamy and a *koneru* (pond) on a hillock. This was a great religious centre long long ago and a big annual festival also was being held. All about this temple have become things of the past.

Syed Jamal Bahar appears to have migrated to these parts and died here. He was known to be a pious man during his life and after his death he is believed to have granted the desires of several devotees. The Urs is celebrated for 3 days from 13th to 15th of the month of *Jamadi-ul-Avval* (September–October) in memory of that saint. From the Tahsil office starts a procession known as Sandal with flowers, etc., taken on an elephant to inaugurate the festival. *Gandhothsavam* is performed. Offerings are made in the form of flowers, fruits, sweets and incense in fulfilment of vows. Community feasts are arranged. This Urs is an ancient festival and is of widely known religious significance in the District. The celebration is managed by the authorities of Government. Thousands of people of all communities from the District and the neighbouring Districts also congregate. *Mujavar* is a Muslim. Musical and poets' conferences and other cultural entertainments are held.

As indicated above, Lord Rama is held in great reverence in the place and Sri Rama Navami is celebrated on a big scale on *Chaitra Suddha Navami* (March–April) for one day, not only in the Anjaneya temple which has been described above but also in Siva temples. This is the solitary place so far known where the neighbours of Siva temple celebrate Sri Rama Navami in Siva temple, proving that the majority of Hindus here have not only forgotten the unfounded distinction between Hari and Hara but also have devoloped a great devotion to Lord Rama, as the combination of both Siva and Madhava.

Ganesh festival is celebrated in *Bhadrapadam* (August–September) in the Siva temple.

SOURCE : *1. Sri P. Venkatanarayana, Teacher, Patelwada, Bhongir.*
2. Supplemented by the Research Assistant (Fairs & Festivals).

27. **Bommaipalle** — Situated at a distance of 1 mile from Bhongir Railway Station.

The population of the village is 575 ard it is made up of the follaming communities: Caste Hinuds — Brahmin, Reddy, Chakali, Boya, Kuruma, Yadava, Kamsali, Sale, Mangali. Vadrangi; Scheduled Castes (103); and Muslims. The chief means of livelihood of the peope are agriculture, agricultural labour and sheep rearing.

Mallanna (Mallikarjuna) temple with an earthen image in human form and Anjaneyaswamy temple are the places of worship in the village.

Mallanna (Mallikarjuna) Jatara is celebrated for 5 days from Sivaratri *i. e. Magha Bahula Chathurdasi* (January–February). Fowls and animals are sacrificed in fulfilment of vows. The Jatara is being celebrated for the past 80 years and is of local significance. About 500 Hindus congregate from local and nearby villages. Yadavas patronize the festival. A Yadava is the *pujari* with hereditary rights. There is free feeding for a day and *prasadam* is distributed to all.

A fair is held in this connection for 5 days. Eatables and other sundry articles are sold.

SOURCE: *Sri K. Pentaiah, Teacher, Baharpet.*

28. **Bibinagar** — A Railway Station situated at a distance of 7 miles from Bhongir and 22 miles from Hyderabad.

The total population of the village is 2,392 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Munnuru Kapu, Vanjara, Goundla, Kummari, Chakali; Scheduled Castes (402); and Muslims. Tha chief means of livelihood of the people are agriculture and agricultural labour.

Venugopalaswamy temple with the stone image of the Lord and Siva temple with Sivalingam are the places of worship in the village.

Venugopalaswamy Uthsavam is celebrated for 4 days from *Chaitra Suddha Ashtami to Ekadasi* (March–April). Arrangements are made one week in advance. *Edurukolu* on *Ashtami*, *kalyanam* on *Navami* followed by a procession in the night, *rathothsavam* on *Dasami*, and *chakra teertham* on *Ekadasi* are the items of the celebrations. The festival is of ancient origin and of local significance. About 500 Hindu devotees of this and the nearby villages congregate. A Srivaishnava of Bharadwajasa *gotram* is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection near the temple. Foodstuffs, utensils, mirrors, combs, torches, lanterns, pictures of Gods and leaders, beads, bangles and toys are sold.

Bhajans are performed in the Siva temple on Sivaratri day i.e., *Magha Bahula Chathurdasi.* Devotees observe fasting and *jagarana.* Sri Palaparthi Lakshmi Narayana Rao, a Brahmin of Kasyapasa *gotram* is the *pujari* of the Siva temple.

SOURCE: *Sri Avula Yadagiri, Panchayat Member, Bibinagar.*

29. **Padmatsomaram** — Situated at a distance of 4 miles from Bibinagar Railway Station.

The population of the village is 751 and it is made up of the following communities; Caste Hindus — Kapu, Goundla, Golla, Munnuru Kapu, Vadla, Kammara, Chakali, Mangali; and Scheduled Castes (174). The chief means of livelihood of the people are agriculture and agricultural labour.

Linga Basaveswaraswamy temple in a compound with an image of Lord Siva sitting in meditation is the place of worship in the village. There is a *mantapam* in the midst of the compound, as also a stone pillar.

Sri Linga Basaveswaraswamy is worshipped for 8 days from *Magha Bahula Dasami* to *Phalguna Suddha Vidiya* (February–March). Offerings are made in the form of cash and silver ornaments in fulfilment of vows. Devotees take bath in the pool and observe fasting and *jagarana.* The festival is being celebrated for the past 20 years and is of local significance. The villagers are the patrons. About 3.000 Hindus, local and from the neighbouring villages, participate irrespective of caste or creed. *Pujari* is a Brahmin of Kasyapasa *gotram*. *Prasadam* is distributed to all. There is free feeding to some extent.

A fair is held in connection with the festival for a week. Shops with eatables, utensils, lanterns, torches, mirrors, combs, photos, books, clothes, bamboo baskets and toys, etc., are held.

Dramas, *Harikathas,* lotteries and musical programmes provide entertainment to the visitors.

There are choultries. Pandals are erected.

SOURCE: *Sri M. Mohammed Khudurathulla, Teacher, Padmatsomaram.*

30. **Rahimkhanguda** — Situated at a distance of about 1 mile from Bibinagar Railway Station and 9 miles from Bhongir by road.

The population of the village is 492 and it is made up of the following communities : Caste Hindus — Brahmin, Kapu, Golla, Goundla, Chakali, Vadrangi, Lambadi, Mangali, etc., and Scheduled Castes (85). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venkateswaraswamy temple, Siva temple and Jagannadhaswamy temple are the places of worship in the village.

Sri Venkateswara Brahmothsavam is celebrated for 6 days from *Magha Bahula Triodasi* (January–February). It is an ancient festival and is of local significance. About 1,500 Hindus of this and the neighbouring villages participate. *Prasadam* is distributed to all.

A fair is held for 5 days in front of the temple.

Eatables, earthen and wooden toys, etc., are sold. *Harikathas* and swing benches afford entertainment to the visitors.

SOURCE: *Sri Thota Kurma Rao, Village Munsiff, Rahimkhanguda.*

31. **Inkrial** — Situated at a distance of 6 miles from the Bibinagar Railway Station and 13 miles from Bhongir.

The total population of the village is 2,293 and it is made up of the following communities : Caste Hindus — Brahmin, Vaishnava, Vaisya, Reddy, Balija, Munnuru Kapu, Tenugu, Bestha, Sale, Goundla, Mangali, Kummari, Chakali, Golla, Kuruva, Kammara, etc., Scheduled Castes (442) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Lakshmi Narayanaswamy temple, where the Lord is represented by a black stone image of 5 feet high, with four hands, silver eyes and moustaches is the place of worship in the village. There is an idol of Goddess Lakshmi also. There are *adhyayanamantapam* and *kalyanamantapam* near the temple.

Sri Lakshmi Narayanaswamy festival is celebrated for 10 days from *Phalguna Bahula Vidiya* to *Ekadasi* (February–March). *Devataradhana* is performed both during morning and evening. *Adhyayanothsavam* and *prabandha parayana* are performed. The festival is of ancient origin and is of local significance. It was under the patronage of Jagirdars in ancient times but is being celebrated from collections of the villagers at present. About 4,000 Hindus, local and from the nearby villages, congregate. Sri Mudumba Krishnamacharyulu, a Srivaishnava of Srivathsasa *gotram* with hereditary rights is the *pujari*. *Prasadam* is distributed to all.

A fair is held for 11 days near the temple. Foodstuffs, pots, utensils, mirrors, combs, torches, lanterns, bangles, etc., are sold.

Harikathas and *bhajans* are the entertainments for the visitors.

SOURCE : *Sri K. Chandrareddy, Mali Patel, Inkrial.*

32. **Pochampalle** — Situated at a distance of 6 miles from the Bibinagar Railway Station and about 9 miles from Bhongir.

The total population of the village is 3,604 and it is made up several sub-communities of Caste Hindus and Scheduled Castes (416). The chief means of livelihood of the people are agriculture, agricultural labour, weaving and other traditional occupations.

Lord Lingeswaraswamy is worshipped in the village. His festival is celebrated for one day on *Magha Suddha Ekadasi* (January–February). About 300 local Hindus participate.

SOURCE : *Statement of Fairs and Festivals furnished by the Superintendent of Police, Nalgonda.*

33. **Jalalpur** — Situated at a distance of 12 miles from the Bibinagar Railway Station and 16 miles from Bhongir.

It is said that the village was named after a sepoy Jalaluddin who got this village as Jagir as a reward for his proficiency in horse riding by the kings of olden times.

The population of the village is 378 and it is made up of the following communities : Caste Hindus — Reddy, Padmasale, Gowd; Scheduled Castes (37); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Siva. There is a cave amidst beautiful natural sceneries with manifested images of Lord Rama and Hanuman. These two are the places of worship in the village.

Sri Rama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March–April). *Kalyanam* of the Lord is performed. Offerings are made in the form of cash and kind. It has local significance. A thousand Hindus, local and from the nearby villages, congregate. *Pujari* is a Vaishnava. *Chakrapongali, pulihora*, etc., are distributed as *prasadam* to the devotees.

A fair is held on the banks of a river between Jalalpur and Pyararam at the foot of the hillock under the cool shade of huge trees. Shops are opened dealing in eatables, pots, beads, books, photos, handloom clothes, mats, bangles, etc.

Merry-go-rounds, *bhajans, bhagavatham, puranams* and *Harikathas* afford entertainment to the pilgrims.

Siva festival is celebrated in Siva temple on Sankranti day *i.e.*, on January 14 every year.

SOURCE: *Sri T. Mahabir Singh, Teacher, Jalalpur.*

34. **Julur** — Situated at a distance of 7 miles from the Bibinagar Railway Station and 15 miles from Bhongir.

The total population of the village is 2,736 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Telaga, Gowd, Golla, Padmasale, Chakali, Mangali, Vadla, Kamsali, Kummari, Vadrangi; Scheduled Castes (620) — Mala; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Venugopalaswamy with the stone image in human form, of Hanuman and of Siva are the places of worship in the village. There are the village deities, Pochamma, Mysamma and Edamma, in the village. Saint Brahmam, represented by a metal image in Siva temple, is also worshipped.

Sri Venugopalaswamy Uthsavam is celebrated for 6 days from *Phalguna Suddha Panchami* to *Dasami* (February–March). Festival arrangements are made 5 days in advance. Cocoanuts are offered in fulfilment of vows. The festival is being celebrated for the past 31 years and is of local significance. Sri Venkata Ramacharyulu, a Vaishnava of Bharadwajasa *gotram* with hereditary rights is the *pujari*. About 2,500 Hindus, local and from neighbouring villages, congregate. *Prasadam* is distributed toall.

A fair is held for two days in this connection near the temple. Foodstuffs, pots, beads, mirrors, combs, wooden and earthen toys, etc., are sold.

Brahmamgari Uthsavam is celebrated for 3 days from *Vaisakha Suddha Padyami* to *Tadiya* (April–May). It is being celebrated for the past 10 years and is of local significance. *Prasadam* is distributed to all.

SOURCE: *Sri A. Nagaiah, Assistant Teacher, Julur.*

35. **Kapraipalle** — Situated at a distance of 5 miles from the Bibinagar Railway Station and 7 miles from Bhongir. It is said that this village was constructed in the name of a Muslim Saint Kappar Miah, 500 years ago. Formerly, this village was called Ammapuram, and it was one mile away from the present site. There are seen some ruins at that place.

The population of the village is 836 and it is made up of the following communities: Caste Hindus — Reddy, Goundla, Golla; and Scheduled Castes (92). The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

The temples of the Lord Rama with the stone images of Rama and Sita in human form and 3 feet high, and of Anjaneyaswamy are the places of worship in the village. There are the village deities, Kalikamba and Edamma in the village.

Sri Rama Navami is celebrated for 8 days from *Chaitra Suddha Vidiya* to *Navami* (March–April). *Kalyanam* (marriage ceremony) is celebrated on *Navami*. It is being celebrated for the past 9 or 10 years and is of local significance. Brahmins are the patrons. Local Hindus participate. *Pujari* is a Brahmin of Harithasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held where eatables, books, pictures, etc., are sold.

Yakshaganam, lotteries, etc., afford entertainment to the visitors.

SOURCE: *Sri A. Rama Chandra Reddy, Banda Somaram (P. O.).*

36. **Ravulapalle (Pedda)** — Situated at a distance of 6 miles from the Bibinagar Railway Station on the banks of River Musi and 14 miles from Bhongir.

The population of the village is 1,097 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Goundla, Kummari, Golla, Kuruva, Chakali, Viswabrahmin, Yerukula; and Scheduled Castes (183) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Ranganayakaswamy, Siva and Hanuman are the places of worship in the village.

Sri Ranganayakaswamy Uthsavam is celebrated for 7 days from *Magha Suddha Ekadasi* to *Bahula Vidiya* (January–February). *Aradhana* is performed both in the morning and in the evening. Cocoanuts, fruits and flowers are offered to the deity. The festival is being celebrated for the past about 100 years and is of local significance. One Sri M. Hanumantha Reddy is the chief patron. About 1,000 Hindus of this and the neighbouring villages participate. A Vaishnava of Bharadwajasa *gotram* with hereditary rights is the *pujari*.

A fair is held in this connection for 7 days near the temple. Tradesmen come from neighbouring villages. Eatables, bangles, beads, utensils and ready made dresses are sold.

Bhagavatham, merry-go-rounds, *Harikathas* and *bhajans* afford entertainment to the visitors.

SOURCE: *Sri K. Krishnam Raju, Teacher, Ravulapalle (Pedda).*

37. **Ravulapalle (Chinna)** — Situated at a distance of 5 miles from the Bibinagar Railway Station, 13 miles from Bhongir by *kutcha* road and ½ mile to the north of River Musi.

The population of the village is 1,982 and it is made up of following communities: Caste Hindus — Vaisya, Reddy, Padmasale, Gowd, Chakali, Bantu, Mangali; Scheduled Castes (343)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple with a Sivalingam, and another Siva temple with an image of the Lord in human form and an image of Anjaneyaswamy are the places of worship in the village.

Ramalingeswara Kalyanamahothsavam is celebrated for 6 days form *Magha Bahula Dasami* to *Amavasya* (January–February). *Rathothsavam* is having special significance. It is being celebrated for the past 25 years and is of local significance. Reddys and Vaisyas are the chief patrons. About 3,000 Hindus, local and from neighbouring villages, participate. *Pujari* is a Brahmin with hereditary rights.

A fair is held in this connection for a day in the centre of the village. Some taxes are collected by the Panchayat Board. Tradesmen come from this and neighbouring villages. Foodstuffs, utensils, torches, mirrors, combs, lanterns, books, photos, toys, bamboo baskets, cocoanuts, bangles etc., are sold in the fair.

Dramas, *Harikathas, burrakathas, tolu bommalata*, swing benches, lotteries, etc., afford entertainment.

SOURCE : 1. *Sri Anji Reddy, Assistant Teacher, Ravulapalle (Chinna).*
2. *Sri M. Mahadeva Sastry, Headmaster, Primary School, Ravulapalle (Chinna).*

38. **Maqdoompalle** — Situated at a distance of 4 miles from Bhongir. There is only cart track to the village.

The population of the village is 1,034 and it is made up of the following communites: Caste Hindus — Vaisya, Golla, Munuru Kapu, Padmasale; and Scheduled Castes (117). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Narasimhaswamy temple with His brass image in human form, Anjaneya temple and Posamma temple are the places of worship in the village.

Sri Naraśimhaswamy Jatara is celebrated for 3 days from *Magha Suddha Chaviti* (January–February). *Kalyanam* is performed. *Agnigundams* are made. Lime fruits, cash and cocoanuts are offered during *puja*. The festival is being celebrated for the past about 70 years and is of local significance. Gollas patronise the festival. About 1,000 Hindus, local and from the neighbouring villages, congregate. A Golla is the *pujari* with hereditary rights. One Sri Bathka Mysaiah, a Golla devotee of the Lord, gets possessed of the deity often. He performs *puja* both during day and night times. He tells prophecy when approached for by the villagers. *Prasadam* is distributed to all.

A fair is held for two days near the temple. Eatables, pots, mirrors, combs, hair ornaments, bangels, *kumkum*, cocoanuts, etc., are sold in the fair.

Golla stories, *bhajans*, etc., afford entertainment to the visitors. There are five choultries for the pilgrims.

SOURCE : *Sri Mohammad Abdul Majid, Headmaster, Maqdoompalle.*

39. **Raigiri** — A Railway Station on the Hyderabad–Kazipet Section of the Central Railway at a distance of about 3 miles from Bhongir. Muthareddyguda is the hamlet of this village at a distance of 1½ miles from Raigiri.

The total population of the village is 4,118 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Golla, Tenugu, Goundla, etc., Scheduled Castes (581); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Venkateswara temple, Siva temple, Anjaneya temple and a mosque are the places of worship in the village. About 200 years ago, a devotee found a stone image of Lord Venkateswaraswamy where he constructed a temple and a fine *koneru* (pond). A chariot was dedicated to the Lord by one Sri Birakayala Rama Rao of this village.

Siva temple with the stone Sivalingam is the place of worship and Anjaneyaswamy, Mysamma and Vishnu are also worshipped in the hamlet of the village.

Venkateswaraswamy Rathothsavam is celebrated for 6 days from *Magha Suddha Purnima* to *Bahula Panchami* (January–February). *Sevas, rathothsavam, dopothsavam* and *chakrateertham* are the functions connected with the festival. The festival is being celebrated for the past about 200 years and is of local significance. Formerly, the Government used to grant Rs. 100 for the expenses annually. About 200 local Hindus, irrespective of caste or creed, congregate. *Pujari* is a Vaishnava Brahmin with hereditary rights. *Prasadam* is distributed to all.

A fair is held for 5 days. A few shops are kept selling eatables, etc. Daily *puja* is performed to the Lord. Devotees take bath and observe *jagarana* on *Ekadasi* and Sivaratri.

Siva Parvati Kalyanamahothsavam is celebrated for 7 days from *Magha Bahula Ekadasi* to *Phalguna Suddha Vidiya* (February–March) in Muthareddyguda, the hamlet of Raigiri. *Rathothsavam* is celebrated on *Triodasi*. Offerings are made in the form of cash or kind and gold in fulfilment of vows. Fasting and *jagarana* are observed. The festival is being celebrated for the past 6 years and is of local significance. Jadala Yallaiah and Ramulu of Gowda community are the chief patrons. About 2,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Jangam with hereditary rights.

A fair is held in this connection for 5 days near the temple. Eatables, mirrors, combs, photos and pictures, beads, utensils, etc., are sold in the fair.

Bhajans, Harikathas, chiruthalaramayanam, bhagavatham, etc., afford entertainment to the visitors. There is free feeding also.

Anjaneya Sevas are performed on every Saturday in *Sravanam*. Siva Seva is performed on last Monday in *Sravanam*. Mysamma Aradhana is performed on every Thursday in *Sravanam*.

SOURCE : 1. *Sri Ramsing, Kotwal, Raigiri.*
2. *Sri Damodararao, Teacher, Muthareddyguda.*



RAMANNAPET TALUK

FAIRS AND FESTIVALS

RAMANNAPET TALUK

NALGONDA DISTRICT, A. P.

MILES 2 0 2 4 6
KILOMETRES 2 0 2 4 6 8 10

JANGAON TALUK WARANGAL DISTRICT

BHONGIR TALUK

SURYAPET TALUK

NALGONDA TALUK

IBRAHIMPATNAM TALUK HYDERABAD DISTRICT

FROM HYDERABAD

FROM BHONGIR

TO VIJAYAWADA



NALGONDA TALUK

INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	23 SUDDA	VENUGOPALASWAMY JAN FEB
2	25 SEETHARAMPUR	SITARAMASWAMY MAR APR
3	36 DHARMARAM	RAMASWAMY FEB MAR
4	42 ADDAGUDUR	KODANDA RAMASWAMY MAR APR
5	56 MUSIPATLA	SRI BUGGA RAMASWAMY JAN FEB
6	57 BIJILAPUR	VENKATESWARASWAMY & NARASIMHASWAMY JAN FEB
7	58 MOTHKUR	RAMALINGASWAMY FEB MAR
8	62 RAHIMKHANPET	MUTYALAMMA JULY AUG
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11	78 VENKATAPUR	MASTHYAGIRI LAKSHMI NARASIMHA-SWAMY DEC JAN
12	80 AROOR	CHENNAKESAVASWAMY APR MAY
13	84 VALIGONDA	SITARAMASWAMY MAR-APR
14	91 KANUMUKKALA	MYSAMMA, MUTYALAMMA EDAMMA & POSAMMA JULY AUG
15	96 MALKAPUR	RAMALINGESWARASWAMY MAR APR
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17	101 TANGEDPALLE	VENKATESWARASWAMY NOV DEC
18	107 LINGOJIGUDA	RAMALINGESWARASWAMY JAN-FEB
19	108 PANTHANGI	SRI RAMA MAR-APR
20	117 SWAMULAVARILINGOTAM	ONKARASWAMY MAR-APR
21	120 GOKARAM	SRI RAMACHANDRASWAMY MAR APR
		SANKARASWAMY JAN FEB
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23	126 RAMANNAPET	CHENNAKESAVASWAMY JAN FEB
24	128 TUMMALGUDA	MUTYALAMMA JULY AUG
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		LAKSHMI NARASIMHASWAMY MAR-APR

M HASSAN

Prepared at the Office of the Superintendent of Census Operations, Andhra Pradesh, Hyderabad

Section VII

RAMANNAPET TALUK

Sudda — Situated at a distance of 19 miles from the Aler Railway Station on Hyderabad-Kazipet Section of the Central Railway.

The population of the village is 1,140 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (184). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Venugopalaswamy is worshipped in the village. His festival is celebrated for 5 days from *Magha Suddha Sapthami* to *Ekadasi* (January-February). About 300 local Hindu devotees of all communities congregate.

SOURCE : *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

2. **Seetharampur** — Situated at a distance of 16 miles from the Aler Railway Station on Hyderabad-Kazipet Section. There is a private bus service to the village.

The population of the village is 1,582 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Kapu, Golla, Padmasale, Kuruva, Goundla, Kummari, Kammara, Mera, Kamsali, Chakali, Mangali; and Scheduled Castes (339). The chief means of livelihood of the people are agriculture and agricultural labour.

Sita Rama Swamy temple and Siva temple are the places of worship in the village.

Sri Rama Navami is celebrated for 8 days from *Chaitra Suddha Navami* (March-April). Sita Rama Kalyanam is performed.

The festival is being celebrated in this village for a long time past and is of local significance. About 1,000 local Hindus congregate irrespective of caste or creed. The *pujari* is a Vaishnava Brahmin. *Prasadam* is distributed to all.

Bhajans afford entertainment to the visitors. Pandals are erected.

Daily *puja* to the Lord is performed.

Sivaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January-February) in Siva temple. Devotees observe fasting and *jagarana* on that day. Daily *puja* is performed.

SOURCE : 1. *Sri B. Mallaiah, Headmaster, Seetharampur.*
2. *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

3. **Dharmaram** — Situated at a distance of 3 miles from the Jangaon-Suryapet road, about 16 miles from Ramannapet and 25 miles from Jangaon Railway Station.

The population of the village is 843 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (186). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramaswamy is worshipped in the village. His festival is celebrated for 2 days on *Phalguna Suddha Sapthami* and *Ashtami* (February-March). About 200 local Hindus congregate without any distinction of caste or creed.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

4. **Addagudur** — Situated at a distance of 24 miles from the Jangaon Railway Station and 48 miles from Bhongir by road. There is a private bus service to Bhongir from this village.

The total population of the village is 4,410 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Reddy, Kapu, Golla, Kummari, Goundla, Chakali, Kuruma, etc., and Scheduled Castes (963) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Kodanda Ramaswamy temple, Siva temple and Hanuman temple are the places of worship in the village. There is the village deity Mutyalamma also. The temples of Siva and Kodanda Ramaswamy are believed to have existed even 200 years back and

that some Pindaris had looted the latter temple and broke the images. Recently Kodanda Ramaswamy temple was reconstructed and new images were installed by the village deshmukh, Sri Uppunuthula Venkata Reddy at a cost of about Rs. 7,000.

Lord Kodanda Ramaswamy Brahmothsavam is celebrated for 5 days from *Chaitra Suddha Panchami* to *Navami* (March–April). Festival arrangements are made one week in advance. Sita Rama Kalyanam is performed on *Navami* day. The Lord is taken in procession on *vimanavahanam*. Cocoanuts are offered. The chief patron is Sri Uppunuthula Venkata Reddy who, besides dedicating 5 acres of land for the daily *pujas*, also gave one acre to the dhobies for their services around the temple. About 3 to 4 thousand Hindus, local and from the nearby villages, congregate. *Pujari* is a Vaishnava Brahmin.

A fair is held in this connection for 5 days near the temple. A few shops are held where eatables and other sundry articles are sold. *Bhajans* afford entertainment to the visitors. Pandals are erected for the pilgrims.

Dhanur masothsavam and Tiruppavai Uthsavam are celebrated for 30 days in *Pushyam* (December–January).

SOURCE: *Sri C. H. Narasimhacharyulu, Teacher, Zilla Parishad Middle School, Addagudur.*

5. **Musipatla** — Situated at a distance of 30 miles from the Bhongir Railway Station.

The population of the village is 761 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Bantu, Vadla, Kammara, Kamsali, Yerukula, Kummari, Chakali, Padmasale, Mangali, Kuruva, Telaga, Balija; and Scheduled Castes (137) — Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Bugga Rama Swamy temple on a hillock at a distance of one mile from the village is the place of worship here.

Sri Bugga Ramaswamy Uthsavam is celebrated for a day on *Magha Bahula Amavasya* (January–February). It is being celebrated for the past 30 years. Local Hindus congregate.

SOURCE: *Sri S. Ramappaiah, B. A., Assistant Teacher, Zilla Parishad High School, Mothkur.*

6. **Bijilapur** — Situated at a distance of 30 miles from Bhongir Railway Station.

The population of the village is 1,066 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Goundla, Golla, Bantu, Kummari, Chakali, Mangali, Kammara, Vadla, Yerukula; and Scheduled Castes (131) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Lakshmi Narasimhaswamy temple and Venkateswaraswamy temple are the places of worship in the village.

Sri Lakshmi Narasimhaswamy and Sri Venkateswaraswamy Uthsavams are celebrated for a day on *Magha Suddha Ekadasi* (January–February). Local Hindus participate, in the celebrations.

SOURCE: *Sri S. Ramappaiah, B. A., Assistant Teacher, Zilla Parishad High School, Mothkur.*

7. **Mothkur** — Situated at a distance of 20 miles from Ramannapet and also from Aler Railway Station. There is private bus service from Aler to this village.

The total population of the village is 4,150 and it is made up of the following communities: Caste Hindus — Gowda, Golla, Padmasale, Chakali, Mangali, etc., and Scheduled Castes (537). The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

Ramalingaswamy temple with Sivalingam and the images of Sita and Rama, and Hanuman temple are the places of worship in the village. There is a temple of Saint Brahmam also. Ramalingaswamy temple is believed to have had been constructed at the time of the reign of Kakateeyas of Warangal, because of the resemblance of its sculpture with that on the famous gateways of Warangal Fort.

It is said that Lord Rama, when He had been hunting the golden deer, put one of His feet on the rock near the village stream and another on a nearby hillock. The foot-prints that are on these hillocks are believed to be those of Rama.

Sri Ramalingaswamy Uthsavam is celebrated for 12 days from *Phalguna Suddha Purnima* to *Bahula Ekadasi* (February–March). Festival arrangements are made one week in advance. *Parvathaseva, gudiseva, rathaseva, agnigundam, dopuseva, ekanthaseva* and

sarpaseva are some of the special kinds of worship performed. Offerings to the Lord are made in the form of clothes and small ornaments also.

Local people have great faith in the Lord Ramalingaswamy. It is said locally that once upon a time a Gowda, who lost his cattle, prayed to the Lord that he would give off his tongue if his cattle were traced. By the next day the cattle were found. The Gowda went to the temple and cut off his tongue and placed it in a broken cocoanut before the deity. But the tongue in the cocoanut began to melt and the cut tongue of the person grew to its normal size. Another miracle associated with the temple here is that the devotees walk 4.5 times on *agnigundam* (fire-pit) with an image of the Lord on their heads. They are not hurt by the fire.

The festival is being celebrated for the last 100 years and is of local significance. Gowndlas are the chief patrons of the temple. About 5 to 6 hundred Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Thamballa of Thapasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 15 days near the temple. Eatables, lanterns, mirrors and combs, torches, pictures, books, etc., are sold.

Bhajans and dramas afford entertainment to the visitors.

SOURCE: *Sri G. Narsaiah, Headmaster, Primary School, Mothkur.*

8. **Rahimkhanpet** — Situated at a distance of 30 miles from Ramannapet and 24 miles from the Bhongir Railway Station. There is private bus service to this village from Mothkur. The village is called after Rahim Khan, a former Muslim Jagirdar of this area.

The population of the village is 1,433 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Goundla, Kuruma, etc., and Scheduled Castes (131) — Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A Siva temple and the village deity Mutyalamma temple are the places of worship in the village. There is a stone idol of Ramaswamy on a rock nearby.

Bonalu are offered to the village deity Mutyalamma for 2 days on *Sravana Bahula Dasami* and *Ekadasi* (July–August). Goats and fowls are sacrificed. Fasting is observed by the devotees. The local Hindus congregate.

Aradhana is performed in Siva temple. Cocoanuts, fruits and flowers are offered. *Jagarana* is observed on Sivaratri and *puja* is performed by the local devotees in the Siva temple.

Vanavasam (community feast) is celebrated for a day once a year near Ramaswamy idol on the rock.

SOURCE: *Sri S. Vittal Raju, Teacher, Rahimkhanpet.*

9. **Atmakur** — Situated at a distance of 24 miles from Ramannapet and also from the Bhongir Railway Station. There is private bus service to Bhongir.

The total population of the village is 3,108 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Telaga, Sale, Reddy, Goundla, Golla, Bhatraju, Mangali, Chakali; Scheduled Castes (322); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Ramalingeswaraswamy temple with Sivalingam, Kanakadurga temple and a mosque are the places of worship in the village.

Ramalingeswaraswamy Uthsavam is celebrated for 5 days from *Chaitra Suddha Panchami* to *Navami* (March–April). Festival arrangements are made a week in advance. *Ponnaseva, garudaseva, pallakiseva, rathaseva* and *Anjaneyaseva* are the rituals on successive days. The festival is being celebrated for the past 30 years and is of local significance. Reddys are the patrons. About 400 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Thamballa with hereditary rights. *Prasadam* is distributed to all.

A fair is held for 5 days near the temple in this connection. Eatables, mirrors, combs, pictures, bangles, etc., are sold.

SOURCE: *Sri P. Bhanumurthy, Headmaster, Zilla Parishad High School, Atmakur.*

10. **Pallerla** — Stituated at a distance of 8 miles from Valigonda by footpath and 24 miles from the Bhongir Railway Station.

The total population of the village is 2,022 and it

is made up of the following communities: Caste Hindus — Vaisya, Reddy, Goundla, Sale, Kummari, etc., and Scheduled Castes (293) — Madgia. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and other traditional occupations.

Sri Venugopalaswamy temple on a rock, Siva and Hanuman temples are the places of worship in the village. The Lord in the first temple is represented by a stone idol in human form holding a flute at the mouth.

Sri Venugopalaswamy Kalyanothsavam is celebrated for 7 days from *Phalguna Suddha Panchami* to *Ekadasi* (February–March). The festival is being celebrated for the past 3 years. About 3,000 Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is an Acharya of Kondinyasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection near the temple. Eatables, lanterns, torches, mirrors, combs, bangles, etc., are sold.

SOURCE : *Sri Edulla Sathi Raji Reddy, Village Clerk, Pallerla.*

11. **Venkatapur** — Situated at a distance of 40 miles from the Bhongir Railway Station. Private bus service plying between Bhongir and Dacharam touches this village.

The population of the village is 361 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Munnuru Kapu, Golla, Sale; and Scheduled Castes (15). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sri Masthyagiri Lakshmi Narasimhaswamy on a hillock at a distance of one mile from the village. Saints and *sadhus* were believed to have had their abode on this hillock to the top of which there is a flight of steps. There are 5 big *gundams* (pools) of water on that hillock. It is said that one night Lord Narasimhaswamy appeared in a dream to one of the saints and directed him to worship Him in *Pushyam* (December–January). Accordingly, the saints worshipped the footprints of the Lord Narasimhaswamy. There are black fish in the *gundams* and it is said that any one trying to catch them would die on the spot. About 30 years back, some policemen tried to catch the fish ; but 5 of them lost their lives immediately and some others fell unconscious. They could regain their consciousness only when their fellows promised to drop silver fish in the *gundam*. As there are fish in the *gundam* the Lord is called Masthyagiri Lakshmi Narasimhaswamy (*masthya*–fish, *giri* – hill).

Masthyagiri Lakshmi Narasimhaswamy Jatara is celebrated during all Mondays and Saturdays in *Pushyam* (December–January). The devotees take bath in the *gundam*, go round the temple in wet clothes and offer cocoanuts. The festival is of ancient origin but is only of local significance. The temple has 5-02 acres of Inam land. About 3,000 Hindu devotees, local and from nearby villages, congregate.

A fair is held in connection with the festival near the hillock. Eatables, cocoanuts, bangles, earthenware, lanterns, mirrors and combs, torches, books, pictures, photos, etc., are sold.

SOURCE : *Sri M. K. Moinuddin Rowshan, Headmaster, Primary School, Venkatapur.*

12. **Aroor** — Situated at a distance of about 19 miles from the Bhongir Railway Station.

The population of the village is 2,747 and it is made up of the following communities : Caste Hindus — Vaisya, Reddy, Kamsali, Goundla, Padmasale, Vanjari, Chakali, etc., Scheduled Castes (512); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Chennakesavaswamy temple is the place of worship in the village.

Sri Chennakesavaswamy festival is celebrated for 4 days from *Vaisakha Suddha Purnima* (April–May). The festival is being celebrated for the past 200 years and is of local significance. About 500 local Hindus of all communities congregate without any distinction of caste or creed. A Brahmin is the *pujari*.

SOURCE : *1. Sri Faqeer Mohammed, Headmaster, Primary School, Aroor.*
2. Statement of Fairs and Festivals furnished by the Collector, Nalgonda.

13. **Valigonda** — Situated at a distance of 2 furlongs from Bhongir–Narketpalle bus route and 14 miles from the Bhongir Railway Station.

The population of the village is 1,185 and it is made up of the following communities: Caste Hindus – Brahmin, Vaisya, Reddy, Golla, Goundla, Kuruma, Kummari, Kammara, Chakali, Vadrangi, Mangali, Vadde, Medara, etc., Scheduled Castes (122); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Sita Ramaswamy temple with the images in human form, Siva temple and temples of village deities are the places of worship in the village.

Sri Sita Rama Kalyanothsavam is celebrated for 5 days from *Chaitra Suddha Panchami* to *Navami* (March–April). *Ankurarpana, dhwajarohana, kalyanam, sevalu, rathothsavam, dopu,* etc., are performed on successive days during the festival. Silver eyes and moustaches are offered in fulfilment of vows. The festival is being celebrated for the past seven years and is of local significance. Brahmins are the patrons. About 1,500 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Brahmin of Gowthamasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection for 5 days near the temple. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, books, hand-sticks, bangles, etc., are sold.

Dramas and *bhajans* afford entertainment to the crowds.

SOURCE: *Sri B. Ramakrishnaiah, Pujari, Valigunda.*

14. **Kanumukkula** — Situated at a distance of 35 miles from Ramannapet. It was a Jagir village previously.

The population of the village is 554 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Golla, Chakali, Mangali, etc., Scheduled Castes (101) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the village deities Mysamma, Mutyalamma, Edamma and Posamma around the village site.

Bonalu festival for the village deities is celebrated in *Sravanam* (July–August). Goats, fowls and sheep are sacrificed. The local Hindus congregate.

SOURCE: *Sri P. Venkata Krishna Rao, Teacher, Kanumukkula.*

15. **Malkapur** — Situated at a distance of 24 miles from Ramannapet. The bus route from Hyderabad to Nalgonda passes through this village.

The total population of the village is 2,210 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Chakali, Mangali, etc., Scheduled Castes (449) — Mala, Madiga ; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Ramalingeswaraswamy temple with the images of Sankara and Parvati in human form, Hanuman temple, Bhavani temple and Mutyalamma temple are the places of worship in the village.

Sri Ramalingeswarawamy Uthsavam is celebrated for 4 days from *Chaitra Bahula Vidiya* to *Panchami* (March–April). The celebration is of ancient origin but is of local significance. The local Hindus congregate. *Pujari* is a Brahmin of Harithasa *gotram* with hereditary rights.

SOURCE: *Sri M. Kesavachary, Teacher, Malkapur.*

16. **Devalammanagaram** — Situated at a distance of 1½ miles from Koyyalagudem bus stage on the Hyderabad–Nalgonda road and 21½ miles from Ramannapet.

The village is called Devalammanagaram after the village deity, Devalamma, that was in this village in the past. There is a tank called Devalamma *cheruvu* and on the tank bund there is an inscription on three sides of a black stone pillar about the history of the tank and village. But nobody has deciphered it so far though the script resembles Telugu.

The total population of the village is 2,722 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Kammara, Kummari, Vadrangi, Goundla, Kamsali, Chakali, Padmasale, Bantu, Yerukula, etc., and Scheduled Castes (404) — Mala and Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Lord Sita Ramaswamy temple with the stone images of Lord Rama, Sita, Lakshmana and Hanuman is the place of worship in the village. There is another Rama temple at a distance of ½ mile from the village. The village is believed to have been at that place originally.

Sri Rama Rathothsavam is celebrated for 11 days from *Chaitra Suddha Padyami* to *Ekadasi* (March–April). *Kalyanam* of the Lord is celebrated on *Navami* and *rathothsavam* on *Ekadasi*. *Navaratri pujas* are performed on the first 9 days. The festival is being celebrated for the past 40 years and is of local significance. The chief patron is Sri Varakantham Narayana Reddy. About 2,000 Hindu devotees, local and from the neighbouring villages, congregate. One Sri Bhaskararayani Narasimha Sarma of Srivathsasa *gotram* is the *pujari*. *Prasadam* is distributed to all on the last day of the celebrations after *rathothsavam*.

A fair is held in this connection near the temple. Eatables, lanterns, torches, mirrors combs, pictures and photos, books, toys etc., are sold.

Bhajans and merry-go-rounds afford entertainment to the visitors. There is free feeding to some extent.

SOURCE: *Sri Kalvakuntla Lingaiah, Assistant Teacher, Devalammanagaram.*

17. **Tangedpalle** — Situated at a distance of about 13 miles from Ramannapet and 34 miles from Hyderabad.

The total population of the village is 3,592 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (509). The chief means of livelihood of the people are agriculture, agricultural labour and other traditionl occupations.

Lord Venkateswaraswamy is worshipped in the village. His *uthsavam* is celebrated for 5 days from *Margasira Suddha Panchami* (November–December). It is of local significance. About 400 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the Collector, Nalgonda.*

18. **Lingojiguda** — Situated at a distance of one mile from the bus stage on the Hyderabad–Vijayawada road which is at 33 miles from Hyderabad, and at a distance of 18 miles from Ramannapet.

The population of the village is 1,924 and it is made up of various sub-communities of Caste Hindus; Scheduled Castes (318); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and toddy tapping.

Lord Ramalingeswaraswamy temple is the place of worship in the village.

Sri Ramalingeswaraswamy Kalyanothsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Festival arrangements are made 3 days in advance. *Agnigundam, Parvati kalyanam, rathothsavam* and *chakratheertham* are the functions on successive days. The festival is being celebrated for the past 70 years and is of local significance. The temple has 10 acres of Inam land. About 2,000 Hindus, local and from the nearby villages, congregate. *Pujari* is a Jangam with hereditary rights. *Prasadam* is distributed to all.

A fair is held for 3 days near the temple in this connection. Eatables, utensils, lanterns. torches, mirrors and combs, books, photos and pictures, clothes, bangles, toys, etc., are sold. Street dramas (*veedhi bhagavathams*) provide entertainment to the villagers.

SOURCE: *Sri T. V. L. Narasimha Rao, Headmaster, Primary School, Lingojiguda.*

19. **Panthangi** — Situated at a distance of 6 furlongs from the bus stage at 35 miles from Hyderabad on the Hyderabad–Vijayawada road and 16 miles from Ramannapet.

The total population of the village is 3,353 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (576) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, toddy tapping and other traditionl occupations.

Lord Sri Rama temple and a mosque are the places of worship in the village.

Sri Rama Navami is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March–April). Arrangements are made two days in advance. *Kalyanam* on *Navami*, *sevalu* on *Dasami*, *rathothsavam* and *chakrateertham* on *Ekadasi* are the rituals. The festival is being celebrated for the past 20 years and is of local significance. About 2,000 Hindus, local and from the nearby villages, congregate. *Pujari* is a Brahmin. *Prasadam* is distributed to all.

A fair is held for 3 days near the temple. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, torches, books, bangles, clothes, baskets, toys, etc., are sold. Street dramas (*veedhi bhagavathams*)

provide entertainment to the villagers.

SOURCE : *Sri T. V. L. Narasimha Rao, Headmaster, Primary School, Lingojiguda.*

20. **Swamulavarilingotam** — Situated at a distance of about 8 miles from Ramannapet. Formerly it was an *agraharam* of Sri Sankaraswamy.

The population of the village is 1,173 and it is made up of the following communities: Caste Hindus — Kapu, Padmasale, Goundla, Muthracha, Munnuru Kapu, etc., and Scheduled Castes (161). The chief means of livelihood of the people are agriculture and agricultural labour.

Lord Onkaraswamy temple with the Sivalingam is the place of worship in the village.

Sri Onkaraswamy Kalyanothsavam is celebrated for 7 days fron *Chaitra Suddha Dwadasi* to *Bahula Tadiya* (March–April). Cocoanuts, fruits, etc., are offered to the deity. The festival which was being celebrated for about 150 years in the past has been discontinued for some years. Owing to the concerted efforts of the villagers the celebration was revived about 13 years back. About Rs. 300 are collected as subscriptions from the villagers every year. About 3,000 Hindus, local and from the neighbouring villages, congregate. The *pujari* is one Sri Rajaiah, a Saiva of Kasyapasa *gotram*.

A fair is held in connection with the festival near the temple. Eatables, utensils, lanterns, Ayurvedic medicines, books, clothes, agricultural implements, baskets, bangles, toys, etc., are sold. *Bhajans*, dramas, *Harikatha kalakshepams* afford entertainment to the visitors.

SOURCE : *Sri Thudimalla Bhikshamachary, Assistant Sarpanch, Swamulavarilingotam.*

21. **Gokaram** — Situated at a distance of 8 miles from Ramannapet and 16 miles from the Bhongir Railway Station.

The population of the village is 1,544 and it is made up of the following communities: Caste Hindus — Brahmin, Reddy, Vadla, Goundla, Kuruma, Padmasale, Kummari, Bantu, Medara, Kamsali, Kammara, Chakali, Yerukula, etc.; Scheduled Castes (157) — Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Ramachandraswamy temple and a Siva temple are the places of worship in the village.

Sri Ramachandraswamy Uthsavam is celebrated for 9 days from *Chaitra Suddha Panchami* to *Triodasi* (March–April). Offerings are made in the form of cash or kind in fulfilment of vows. The festival is being celebrated for the past 200 years and is of local significance only. The chief patrons are Sri Ummanthala Narasimha Rao and Rama Ragamma. The temple has 18.00 acres of Inam land. Amount of investment on the celebration of the Uthsavam is Rs.500.00. About 5,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Vaishnava. *Prasadam* is distributed to all.

A fair is held in this connection for 8 days near the temple. Taxes are collected by the Panchayat Board from the tradesmen. Eatables, utensils, lanterns, torches, mirrors, combs, pictures and photos, books, toys, bangles, etc., are sold. Merry-go-rounds, lottery, gambling and dramas afford entertainment to the visitors.

Sri Sankaraswamy Uthsavam is celebrated in Siva temple for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). Fasting and *jagarana* are observed on *Chaturdasi* day. The local Hindu devotees congregate. *Pujari* is a Thamballa. *Prasadam* is distributed to all.

SOURCE : *An Enumerator.*

22. **Yellanki** — Situated at a distance of 5 miles from Ramannapet and 20 miles from the Bhongir Railway Station. It is believed that the village was named after a local Velama chieftain Yella Naidu of olden days.

The population of the village is 1,180 and it is made up of the following communities: Caste Hindus — Brahmin Vaisya, Reddy, Velama, Munnuru Kapu, Vadrangi, Kuruma, Golla, Bhatraju, Goundla, Vaddera, Padmasale, Kummari, Kamsale, Balija, Chakali, Mangali, Yerukula, etc., Scheduled Castes (248) — Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lord Siva with a stone Sivalingam and of Anjaneya are the places of worship in the village. There are village deities Maremma and Mutyalamma also.

Lord Siva festival is celebrated for 5 days from *Phalguna Bahula Ekadasi* to *Amavasya* (February-March). Siva Kalyanam is performed. Fasting and *jagarana* are also observed by the devotees. The festival is being celebrated for the past 100 years and is of local significance. Velamas are the patrons. About 1,000 Hindus, local and from the neighbouring villages, congregate. *Pujari* is a Thamballa with hereditary rights. *Prasadam* is distributed to all.

A fair is held for 4 days in connection with the festival near the temple. Eatables, utensils, lanterns, torches, mirrors and combs, books, pictures and photos, agricultural implements and toys are sold. Dramas and *harikathas* afford entertainment to the villagers. Pandals are erected.

SOURCE: *Sri K. Buchi Reddy, Headmaster, Primary School, Yellanki.*

23. **Ramannapet** — The taluk headquarters situated at a distance of 22 miles from the Bhongir Railway Station.

The total population of the village is 4,607 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (509). The chief means of livelihood of the people are agriculture, agricultural labour, services and other traditional occupations.

Lord Chennakesavaswamy is worshipped in the village. His festival is celebrated for 2 days on *Magha Suddha Navami* and *Dasami* (January-February). It is of local significance. About 200 local Hindus congregate.

SOURCE: *Statement of Fairs and Festivals furnished by the District Health Officer, Nalgonda.*

24. **Tummalguda** — Situated at a distance of 4 miles from Ramannapet and 18 miles from the Bhongir Railway Station.

The total population of the village is 3,388 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Reddy, Telaga, Munnuru Kapu, Sale, Golla, Vaddera, Uppara, Medara, Kamsali, Vanjari, Sathani, Thamballa, Goundla, Kammara, Kummari, Mangali, Vadla, Yerukula, Pusala, etc., Scheduled Castes (566)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venkateswara, Siva and Anjaneya are the places of worship in the village. There are the village deities Mutyalamma, Maremma, Edamma and Ura Mutyalamma also in the village.

There is a hillock called Indrapalagutta at a distance of about one mile from this village on which there is the temple of Sankaraswamy with stone Sivalingam. There are also some ruins of old temples on it. It is said that in the ancient days there was a town Indrapalanagaram at the foot of the hill. Ancient bricks and tiles are also found in this place. The river Musi flows from north surrounding the hillock on two sides on the west and north of it.

Mutyalamma Jatara is celebrated in *Sravanam* (July-August). During the Jatara the deity is taken to another temple one mile away from the village with music and kept in it for the month of *Sravanam*. Animals and fowls are sacrificed to the deity. *Bonalu* are offered. Devotees from Hyderabad and Secunderabad also come to this place to fulfil their vows. *Pujari* is a Kummari with hereditary rights.

Lord Sankara festival is celebrated for 3 days from Mahasivaratri *i. e., Magha Bahula Chathurdasi* (January-February). It is being celebrated for the past 5 years. About 1,000 Hindu devotees, local and from the neighbouring villages, congregate. The temple has 40.05 acres of Inam land besides an annual income of Rs. 200.

A few shops are held during the festival with eatables, mirrors, combs, books, pictures, photos and toys, etc. Pandals are erected. There is free feeding also to some extent.

SOURCE: *Sri B. Lakshma Reddy, Headmaster, Tummalguda.*

25. **Nidhanpalle** — Situated at a distance of about 3 miles from Ramannapet and 24 miles from the Bhongir Railway Station.

The population of the village is 538 and it is made up of several sub-communities of Caste Hindus; and Scheduled Castes (136). The chief means of livelihood of the people are agriculture and agricultural labour.

Mallanna Deva is worshipped in the village. His festival is celebrated for a day on *Magha Bahula*

Chathurdasi (January-February). About 400 local Hindus congregate at the festival.

SOURCE : *Statement of Fairs and Festivals, furnished by the District Health Officer, Nalgonda.*

26. **Kakkireni** — Situated at a distance of 10 miles from Ramannapet by road.

The total population of the village is 1,653 and it is made up of the following communities: Caste Hindus — Vaisya, Reddy, Golla, Padmasale, Chakali, Mangali, Bantu, Vadrangi, Kammara, Kummari; and Scheduled Castes (269) — Mala, Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

Linga Malleswaraswamy temple, Lakshmi Narasimhaswamy temple and Anjaneya temple are the places of worship in the village. There is a temple of the village deity Mutyalamma also.

Sri Linga Malleswaraswamy Uthsavam is celebrated for 4 days from *Magha Bahula Triodasi* (January-February). Lord's *kalyanam* and walking on the *agnigundam* are among the rituals. Devotees observe *jagarana*. The festival is being celebrated for the past 100 years and is of local singnificance. Thamballas are the patrons. The local Hindus congregate. *Pujari* is a Thamballa of Bharadwajasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held for 4 days in connection with this festival near the temple. A few shops are held with eatables, etc.

Sri Lakshmi Narasimhaswamy Uthsavam is celebrated for 5 days from *Chaitra Suddha Chathurdasi* (March-April). *Ankurarpana, kalyanam, bindetheertham, chakratheertham* and *sadassu* are the rituals during these 5 successive days. The festival is being celebrated for the past 100 years and is of local significance. The Inam land of the temple is 23.06 acres and the total income is about Rs. 300. The local Hindus congregate. *Pujari* is a Brahmin of Harithasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection for 5 days near the temple. Eatables, etc., are sold.

Mutyalamma Jatara is celebrated in *Sravanam* (July-August). Fowls are sacrificed.

SOURCE : *Sri K. Seetharam Reddy, Headmaster, Government Primary School, Kakkireni.*



APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN NALGONDA DISTRICT

S. No.	Name of the festival	Tidhi in Telugu Month	Corresponding English Month
1	2	3	4
	HINDU FESTIVALS		
1	*Ugadi (Telugu New Years Day)*	*Chaitra Suddha Padyami* ...	March—April
2	*Sri Rama Navami*	*Chaitra Suddha Navami* ...	March—April
3	*Nagula Chaviti*	*Sravana Suddha Chaviti* ...	July—August
4	*Varalakshmi Vratam*	*2nd Friday in Sravanam* ...	July—August
5	*Sri Krishna Jayanti*	*Sravana Bahula Ashtami* ...	July—August
6	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti* ...	August—September
7	*Mahalaya Amavasya*	*Bhadrapada Amavasya (New Moon Day)* ...	August—September
8	*Brathakamma Panduga*	*Asviyuja Suddha Padyami to Navami* ...	September—October
9	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September—October
10	*Deepavali*	*Asviyuja Bahula Chaturdasi to Amavasya*	September—October
11	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya* ...	September—October
12	*Subrahmanya Shashti*	*Margasira Suddha Shashti* ...	November—December
13	*Sankranti*	*Pushyam (Makara Sankramanam)*	13th to 15th January of every year
14	*Bhishma Ekadasi*	*Magha Suddha Ekadasi* ...	January—February
15	*Mahasivaratri*	*Magha Bahula Chaturdasi* ...	January—February
16	*Kamadahanam*	*Phalguna Suddha Triodasi* ...	February—March
17	*Holi*	*Phalguna Suddha Purnima (Full Moon Day)*	February—March
	MUSLIM FESTIVALS		
		Date in Muslim Month (HIJRI)	
1	*Ramzan (Id-ul-Fitr)*	*1st day of Shavval*	February—March
2	*Bakrid (Id-ul-Kabir)*	*10th of Zilhaj*	April—May
3	*Moharram*	*10th of Moharram*	May—June
4	*Milad-un-Nabi*	*12th of Rabi-ul-Avval* ...	July—August
5	*Peer-e-Dastagiri*	*11th of Rabi-us-Sani*... ...	August—September
6	*Shab-e-Barat*	*11th of Shahban*	December—January
	CHRISTIAN FESTIVALS		
1	*New Year's Day* ...	... ...	1st January of every year
2	*Good Friday* ...	... ...	On a Friday in April of every year
3	*Christmas* ...	... ...	25th December of every year

Note :—In addition to the above festivals, the national festivals viz., (1) Republic Day (26th January), (2) Independence Day (15th August) and (3) Gandhi Jayanthi (2nd October) are celebrated by all the communities in Nalgonda District.

COMMON HINDU FESTIVALS

1. **Ugadi** (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March–April) by every Hindu Andhra whether rich or poor. As it is the supposed anniversary of the creation or the first day of the Satya-yuga[1], great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and good will. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year. Hence they take care to keep themselves and others in a happy mood on the Ugadi day. A child's demand, reasonable or unreasonable, is met though grudgingly, lest the family should be burdened with a weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from fowl thoughts and ill will towards others.

The years in Telugu calendar are not mere numbers like 1961, 1962, etc., with no significance and no end. They recur in a cycle of sixty years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant *(Subhakruthu)*, anger *(Krodhi)*; disgrace, defeat or disappointment *(Parabhava)*; enmity *(Virodhi)* and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political heads and special radio programmes. All exultation pervades the occasion. The advance preparations for this most important common festival are getting the houses white-washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the floors inside the house and in the front with *rangavalli* (ornamental lines, figures and designs drawn with chunam or rice flour), take oil bath and put on new clothes. As this is an occasion for putting on new clothing, children of the poor families are the happiest at the arrival of this festival. It needs hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up earlier than three O'clock in the morning and grind *purnam* (a paste of dhal and jaggery) in large quantities. The quantity so prepared on that day would not only last for that day but also for the following two days, as Ugadi is one of the very few occasions for them to have such a luxurious dish. It is perhaps the solitary occasion for the majority of the families in the villages to taste *bhakshyam* (a sweet meat) of their own. Festoons (usually made up of green mango leaves) are tied to the front doors and also to the other doors inside the homes. Besides *bhakshyam*, the special preparation called Ugadi *pacchadi* or *chedu* or *gojju* is tasted by every one before taking the first morsel of the day. Generally it is a liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer classes in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers, which are bitter, along with jaggery, which is sweet, is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than ten O' clock in the morning and men and women commence their own sports, games and competitions. Whereas playing cards, cock-fight competitions, aiming competition by hitting a dried cocoanut hung from the branch

1. **Yuga** is an age, especially a sub-division of the life of the Universe. The first is called the *Kritayuga* (*Satya-yuga*) to which the Hindus assign 1,728,000 years. The second called *Treata yuga* lasted about 1,296,000 years. The third called *Dwapara yuga* lasted about 864,000 years. And the last in which we are now living is called *Kali yuga* or the Age of Misery. It is expected to last for about 432,000 years.

of a tree from a distance with stones are the pastimes of the men, the women folk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

In the rural areas girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Young men perform the special feat of pulling up and down the rope ladder tied to the branches of tree while he himself keeps swinging the ladder. These are rural entertainments.

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns; and at the *racchakatta* or *racchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the New Year over the local gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit*. The presiding deities during the year over wind, rain, crops, cattle health, etc., are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the processions of gods and *kathakalakshepams* in the usual manner. But the enjoyment in the village is continuous and enthusiastic. In some taluks carts are decorated, bulls of choice are also decorated and harnessed and taken in procession with music and deafening drums to a local temple either of Sunkulamma or other village deity and cocoanuts are offered. In some taluks only the decorated pairs of bulls yoked together are taken in procession without carts. There does not seem to be any such practice in the other taluks. In the hilly tracts of the district this is an occasion for drink and dance to the tune of drums in front of the processions by the tribals, Chenchus.

The new year day has a special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields. The yoke and the plough and the bulls are worshipped after applying *vibhuthi* (sacred ash), turmeric powder and *kumkum* and a cocoanut is broken either at the house or in the field. In some parts of the district the function is over before sunrise, some do it after sunrise and before meals, and some others observe it in the evening before *panchanga sravanam*. In some places six to a dozen and more *thappetas* (wide flat drums) are used while taking the ploughs to the fields.

On the second day the non-vegetarians observe *kari panduga*, characterised by the enjoyment of a non-vegetarian dinner. That evening or on the evening of the third day in some places, *paruveta* is organised as follows: the tail of a ram or a goat is cut, chilly powder is applied to the wound and is let off to run about. Youthful competitors of the place run after it and he that catches hold of it first wins it.

In a few places on *Vidiya* day some people go on picnics to the nearby groves.

Even Christians observe this festival though not on an elaborate scale, but as the beginning of a new year, with which they are blessed by the Lord. The time honoured *bhakshyam* which their forefathers had on that day is invariably there. In fact, there is a conviction gaining ground, both among the Catholics and the Protestants of the area, that there is no need to attach importance to the First January as New Year Day as it claims no religious significance. It may be observed that as any other Indian does all the functions of thanks-giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians, now that we are an independent nation with a National Calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2. **Sri Rama Navami** is celebrated on *Chaitra Suddha Navami* (March–April). Sri Rama, the God-king, was born to Dasaratha, the King of Ayodhya on the ninth lunar day in the bright fortnight of the month of *Chaitram* (March–April) in the *Punarvasu* lunar asterism. This fetsival is the anniversary of that auspicious day, the day on which Lord Vishnu was born as Lord Rama to rid the world of Ravana and establish Dharma. This is the sixth of His ten incarnations *(Dasavatharas)*. The outstanding special features of this incarnation are the examples of an ideal son in Lord Rama, an ideal wife in Sita, ideal brothers in Lakshmana and Bharata and an ideal *bhaktha* (devotee) in Anjaneya for future generations.

"రామువంటి కొడుకు, భరత సౌమిత్రులవంటి తమ్ములు

Ramuvanti koduku Bharata Sowmitrulavanti thammulu

సీత వంటి భార్య వసుధ యెందును లేరు లేరంచు ముందు

Seetavanti bharya vasudhayendunu leru leranchu mundu

యుగంబుల పురుషులు తలయూపవలదే, ఆరీతి వారు నడచుకొన వలదే

Yugambula purushulu talayupavalade, aariti varu nadachu kona valade"

Another outstanding example that the Lord left behind during this incarnation is the establishment of *Ramarajyam* (రామరాజ్యం) the proverbial welfare state. On this Navami day Sri Rama and His consort Sita, His brothers Lakshmana, Bharata and Sathrughna and His devoted Bhakta Anjaneya are invoked; Sita and Rama are worshipped according to prescribed rites. This is a common Hindu festival but chiefly celebrated by Brahmins, Vaisyas and the well-to-do families of the other Hindus throughout the district, as in other districts. But, in Bhongir and the neighbourhood the festival has a greater importance and Lord Rama has been adored as a unifying factor between the Vaishnavites and Saivites, and even Lingayats take part in the celebrations of Sri Rama Navami as any other Vaishnavite. In fact the festival is actually celebrated in one of the Siva temples with special *puja* to the picture of Lord Rama, Sita and Lakshmana including Anjaneya. *Panakam* and *panneram* are distributed. Fast during the day by several people and *jagaram* during the night by some people are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and His image or His picture is taken in procession in which all Hindus participate. It is not a sectarian festival. In the evening distribution of *panakam* and *panneram* in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to the Brahmins. On the next day there is *annasantharpana* in Sri Rama temples. Feasts are arranged. In some centres the celebrations commence on *Chaitra Suddha Padyami* (Telugu New Year's Day) and conclude with *pattabhishekam* on *Navami*. In some other centres they commence on *Navami* and conclude on *Purnima* with car festival. *Kalyanothsavam* is included on some convenient day during both the periods.

3. **Nagula Chaviti** is observed either on *Sravana Suddha Chaviti* (July–August) or *Kartika Suddha Chaviti* (October–November). A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes, with the object of propitiating them. In this district it is performed only in *Sravanam* (July–August). The general observance of this festival which is common to all castes of Hindus irrespective of social status is to observe the day as a festive day, clean the residences and have oil bath, wear new clothing, to go to ant-hills, worship them with tiny silver eyes and hoods besides flowers etc., pour milk into the ant-hills, break cocoanuts and offer *naivedyams*. A little earth of the ant-hill is taken home and the figures of cobras are drawn with that earth on the walls of their houses invariably on either side of entrance. Sisters give a little of that earth to their brothers according to an old tradition with the belief that the gift is equal to the gift of nectar. A few Brahmin families confine the function to their house, where they worship an image of cobra instead of the ant-hill. Some families get earth from an ant-hill, prepare a *naga* (cobra) with it, worship it at home in the usual way and immerse the image in a well or river after the function. There is also a practice, in some families of performing this *puja*, fasting the whole day and observing the feast on the next day. *Nuvulamuddalu* (balls of gingelly, cocoanut, jaggery and spices) and *pyalapindi muddalu* (balls of puffed cholam powder, jaggery and spices with copra) are invariably prepared for distribution among the domestic servants with a half cup of copra. This is an invariable *mamool* during this festival. The richer families substitute *chalibindi* or *chalimidi* (a preparation of soaked rice with jaggery) in the place of *pyalapindi muddalu*. Lingayat women in general and particularly the richer families send to relatives the above along with the turmeric powder, *kumkum*, flowers and clothes.

4. **Varalakshmi Vratam** is celebrated on a Friday in *Sravanam* (July–August) generally on the Friday preceding the full moon day of *Sravanam*, for prosperity and for begetting worthy children, based on the following legend. A Brahmin lady by name Padmavati in the Kosala Kingdom was so good, pious, dutiful to her husband and hospitable to the sick, poor and needy and to the guests that Goddess Varalakshmi was pleased to instruct her in a dream to observe the Varalakshmi Vratam on the Friday preceding the full moon day in *Sravanam* for enhan-

cement of her prosperity and attaining salvation. Padmavati did like that after obtaining permission of her husband.

For celebrating the *Vratam*, *muthaiduvas* get up before sunrise and take bath in the nearby river, tank or well. They clean the *puja* room and prepare a new spot for the proposed worship, smearing cow-dung paste over it. The spot is decorated with *muggu* (designs with flour on the borders and centre). Over the central design, a measure of rice is heaped and a *kalasam* is kept over it. A small bamboo *mantapam* covers the whole spot. Goddess Varalakshmi is invoked with *mantras* and worshipped with flowers, and *naivedyam* of nine kinds of preparations and the following *dhyanam*:

“వందే లక్ష్మీం పర శివమయీం శుద్ధ జాంబూ నదాభాం

Vande Lakshmim Parasivamayeem suddha jamboo nadabham

తేజోరూపాం కనక వసనాం స్వర్ణ భూషోజ్వలాంగీమ్

Thejorupam kanaka vasanam svarna bhushojwalangeem

బీజాపూరం కనక కలశం హేమ పద్మం దధానాం

Beejapuram kanaka kalasam hema padmam dadhanam

మాన్యాం శక్తిం సకలజననీం విష్ణు వామాంక సంస్థామ్”

Manyam Shakthim sakalajananeem Vishnu vamanka samstham”

The women who perform the *vratam* wear nine rounds of saffron coloured thread to their right wrists. *Muthaiduvas* (women in married status) are invited, *harathi* is offered, flowers and *thambulam* are distributed, *vayanams* are given to a Brahmin lady, keeping in a new winnow fruits, flowers, *thambulam* and *dakshina* with new clothes and the nine varieties of preparations (already offered to the Goddess as *naivedyam*) at the rate of twelve each, and covering all with another new winnow. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva and non-Brahmin families also observe it as an annual festival on one of these Fridays, though based on a different legend, with some slight modifications. The legend is that Veerasimha, the King of Maghada prayed Lord Siva to save his subjects from pests and famine. Lord Siva told him in a dream the efficacy of *Sravana Sukra Vara Vratam* and desired that it should be observed by himself, his queen, children and all his subjects. The observance resulted in relief and subsequent prosperity to the Kingdom. In some cases *puja* and *naivedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of worshippers :

“నమస్తే నమస్తే మహాదేవ శంభో

Namasthe namasthe Mahadeva Sambho

నమస్తే నమస్తే ప్రపన్నైక బంధో

Namasthe namasthe prapannaikabandho

నమస్తే నమస్తే దయాసారసింధో

Namasthe namasthe dayasarasindho

నమస్తే నమస్తే మహేశః

Namasthe namasthe Mahesaha

శివాయ విష్ణు రూపాయ శివరూపాయ విష్ణవే

Sivaya Vishnu rupaya Siva rupaya Vishnave

శివస్య హృదయం విష్ణు ర్విష్ణోశ్య హృదయ శివః

Sivasya hrudayam Vishnu rvishnosya hrudayam Sivaha

యథా శివమయో విష్ణు రేవం విష్ణు మయ శ్శివః

Yadha Sivamayo Vishnu revam Vishnu mayas Sivaha

యథాంతరం నమస్యామి తథామే స్వస్తిరాయుషి

Yadhantharam namasyami thadhame swasthirayushi”

The concerned legends are recited and listened to.

5. **Sri Krishna Jayanti** is celebrated on *Sravana, Bahula Ashtami* and *Navami* (July–August). The first day is Lord Sri Krishna's birthday. Sri Maha Vishnu took this as His eighth incarnation of His ten *avatars*.

According to the *Bhagavatha Purana*, Kamsa, a demon, vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her. Accordingly, he imprisoned his sister Devaki and her husband and kept strict vigilance over them. When Krishna was born Devaki immediately after her accouchement fell asleep, and a general torpor seized all the guards at the prison due to the spell known as *Yogamaya*[1] of Sri Krishna. During her sleep her husband Vasudeva carried away the new born babe from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the River Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent king Vasuki followed Vasudeva across the River Yamuna, with his hood spread as a canopy to protect the infant god from the inclemency of weather ; and it is said that the river made a way at the place where Vasudeva crossed it.

1. Yogamaya is personified delusion: the great illusory energy of Vishnu, by whom, the whole world is deluded. In the *Markandeya purana* she appears as Durga, but in the *Vishnu purana* as Vaishnavi.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image or His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and there is a celebration of *utlu i.e.*, two vertical poles erected on either side of a road, a horizantal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket, which is called *utti*. As the competitors try to catch, the *utti* is pulled up and water is thrown against their faces. This function is organised almost in every street of the town through which the procession of the God is taken. This festival is limited only to urban centres. Even in the towns, though all the Hindus take part in the procession, only the Vaishnavites and a few of the other Hindus fast. Even in the villages one or two members in the Vaishnavite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held only within the temple. In the villages *vayanams* are given to the Brahmin *purohits* and jacket clothes to Brahmin *muthaiduvas*. *Vayanam* is a day's ration, complete in itself with tamarind, salt, etc., all being kept in a new winnowing pan. This festival is observed in towns and in a very few villages in the district.

6. **Vinayaka Chaviti** is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending upon the social and economic status of the family. This is celebrated on the fourth day of the waxing moon in the month of *Bhadrapadam* (August-September).

Ganesa is the Indian God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by pious Hindus with an invocation to Ganesa, a word composed of *Isa*, the governor or leader, and *gana*, a company of Saiva deities. He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati, who is supposed to have bestowed life to a doll made from the flour which was to be scrubbed to her body while taking bath. There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying his orders but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the Mahabharata to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chathurdhi is observed in commemoration of the birth day of Ganesa.

Except the poorer classes, each family worships an earthen image of Lord Ganesa (Ganapati) in their house. It is also a practice to have *darsan* of at least five such images. Special preparations such as *undrallu* and *kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus avoid seeing the moon that day, to safeguard themselves against unwarranted accusations during the subsequent 12 months. If by chance, they see the moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation of theft of Samantha-kamani (a gem that yielded gold daily), for having seen the reflection of the moon that day in the cup of milk He was taking. By so doing they are supposed to be absolved of the evil consequences.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (August-September). The day of the new moon in the month of *Bhadrapadam* (August-September) when the sun is in the sign Virgo *(kanya)* is known as *Mahalaya Amavasya*. This day of the conjunction of the sun and the moon is considered by all Hindus to be especially set apart for making oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The Itihasa, a great authority on the religious rites of the Hindus, says that the moment the sun enters the sign Virgo *(kanya)* the departed manes leaving the world of Yama, the destroyer, come down to the world of man and occupy the houses of their descendants in the world. Therefore

the fortnight preceding the new moon of the month of *kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya.[1] It is the special function of the nearest male relative of the deceased to make offerings *(pinda)* to the ancestors in both lives for three generations back. By this act he establishes his claim to inheritance. The fortnight is known as *tarpana*[2] *paksha* (the fortnight of offerings) and the ceremonies as *sraddha*[3].

In this District it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day. Vaisyas also observe the festival in the same way. The non-Brahmins observe this as a great day of rememberance of the departed ancestors and worship them in the form of *kalasam* and offer *naivedyam* of various preparations like *appam* (cholam bread) the non-vegetarian preparations forming an important part. Toddy in a small earthen pot is invariably offered in the majority of the non-vegetarian families. *Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut is placed at the top surrounded by five betel leaves fixed all round with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice or cholam according to the status of the family and is decorated with *pasupu* (turmeric), *kumkum*, flowers and new clothes. Some families invite a *dasari* and offer him all the preparations. Actually he acts as a *pujari*, and the head of the family offers *pindam* in the name of all the departed elders with *dhupam*, pronouncing the names of the departed. On the next day the flowers, etc., are taken and immersed in a well or river. In fact this is the culminating day of a fortnight known as Mahalaya *paksham* or Mahalaya fortnight during which fortnight ceremonies of the departed souls are performed. This is called in village parts as *Pitharula Amasa*, *Petharla Amasa* or *Peddala Amasa*. Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on Mahalaya Amavasya. They then feel that they have helped the dead to join the ancestors and this is locally known as *peddalalo kaluputa*.

To the tribal men of the hill tracts and Harijans of remote villages it is the greatest festival of revelry with drink and dance, after having sumptuous non-vegetarian food collected from the village ryots who prepare extra for distribution.

Lingayats do not offer *pindams* as they do not believe in a *Pitru Loka* but they worship the departed elders, the male members represented by one *kalasam* and the female members represented by another, the former being decorated with male dress and the latter with female dress in addition to saffron, etc. They use a ball of *vibhuthi* (sacred ash) in the place of the cocoanut which is used by some and which is dispensed with practically by all non-Brahmin communities.

The tendency to invite a Brahmin and give him a day's ration and a cocoanut in the name of the departed and ancestors has grown greatly among non-Brahmins of the Telangana Districts. For the

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1 Every Hindu is enjoined to visit Gaya at least once in his life time to perform the funeral ceremonies of his ancestors and to offer *pindas* in their honour.

2 Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive, or by a Brahmin not endowed with the sacred thread.

3 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana* the way of the Gods, through the rays of the sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach the *Swarloka*, heaven or *Bhuvarloka* the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta*-body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies, sixteen in number, performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul now becomes a *pitru*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell. In this state it comes before the judge, Yama, the Lord of *pitrus*. When the souls have enjoyed their bliss or suffered their allotted punishment they are again reborn on earth to fulfil the remainder of their *karma*.

poorer among them, it is a day of some good non-vegetarian food doled out by others who stick to the old customs of strict observance of the festival, supplemented by drink.

8 **Brathakamma Panduga** is celebrated for 9 days in the District as in the other districts of Telangana from *Asviyuja Suddha Padyami* to *Navami* (September–October). The legend connected with this festival is as follows :

A Vaisya couple had a son and, a daughter called Brathakamma. They were married and Brathakamma went to the mother-in-law's house. According to the practice, the Vaisya couple invited the son-in-law and the daughter for *Mahalaya Amavasya* i.e., *Bhadrapada Bahula Amavasya* (August–September). The son-in-law sent Brathakamma to her parents' house promising that he would go there for the *Dasami* festival. A couple of days after Brathakamma had reached her parents' home, the latter had to go to a neighbouring village. Brathakamma and her sister-in-law were invited for some auspicious function by the neighbours. Brathakamma wore one of her sister-in-law's sarees for the occasion, and it got soiled due to the smearing of sandal paste, saffron, etc. This was misconstrued by the sister-in-law as wanton soiling of the saree by Brathakamma. The heartless sister-in-law induced her thoughtless husband to do away with Brathakamma, failing which she threatened she would divorce him. Brathakamma was told by the brother that there was an urgent call for her from her husband and he took her away from the house during the absence of the parents, killed her in the midst of a thick forest, buried her by the side of the path way and returned home. Brathakamma manifested herself on her grave as a flower tree. Her sister-in-law made her parents believe that she was sent to her husband on an urgent call. But, a day before *Dasami* the husband started to the parents-in-law's house according to the previous promise. On the way he had been very much attracted by the flower tree on the grave of Brathakamma and attempted to pluck out the flower to present it to his beloved wife. He heard a voice saying —

" ముట్టకు ముట్టకు మా వారు
Muttaku muttaku mavaru
ముట్టబోకు మా వారు
Muttaboku mavaru
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratha kannayya champadu".

(Touch me not, my lord! Touch me not, my lord! The sinful sister-in-law has got me killed and the heartless brother has killed me.)

Unable to make out anything from it, he straight went to the mother-in-law's house. He was stunned to hear that she had been already taken to his house. Recapitulating the words heard on the way he led the parents-in-law to the spot where the strange flower tree stood. When his mother-in-law tried to pluck out the flower she was warned by the voice from the tree —

"ముట్టకు ముట్టకు మా అమ్మ
Muttaku muttaku ma amma
ముట్టబోకు మా అమ్మ
Muttaboku ma amma
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kiratha kannayya champadu".

(Touch me not, my mother! Touch me not, my mother! The sinful sister-in-law has got me killed and the heartless brother has killed me.)

They returned home and the brother of Brathakamma confessed the truth.

Brathakamma reached her mother's house on *Asviyuja Suddha Padyami.* Her husband started on *Navami.* In her memory an image of Brathakamma is prepared annually by every Hindu family with a variety of flowers. It would be more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank, plate or tray, representing Brathakamma and worshipped. Women dance round the heap singing the life story of Brathakamma. The function continues day after day with great pomp and devotion till *Ashtami.* On the ninth day flower heaps of maximum size are arranged on plates or planks and taken in procession to a nearby flowing river, if there is one, or to a tank or well. There, the planks or plates are taken to deep water and slowly removed from water leaving the heaps of flowers to remain floating in the water for

several days afterwards. The rivers and rivulets present a pleasant sight on *Navami* and the subsequent days with several heaps of flowers floating down the stream.

9. **Dasara** is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September–October).

It is believed that it is the anniversary of the day when Bhagiratha[1] the ancestor of Sri Rama, brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*dasa*=ten i. e., ten sins, and *hara* that which removes or expiates). Dasara is perhaps a corrupt form of the word *Dasahara.* The legend has it that Brahma as the head of the Gods prayed to the Goddess Durga for the protection of Sri Rama and the destruction of Ravana, when both were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that since Sri Rama after His wife Sita was abducted by Ravana, came to know that the latter was keeping her under the Ashoka tree in Lanka (Ceylon), collected his army and started out to rescue her on this day which He did successfully. Every Hindu Raja consequently considered this day the most auspicious one for setting out to wage battles. The whole of the period of the ten days beginning from the first day of the bright half of *Asviyuja* (September - October) is devoted to the worship of Durga in South India.

Vijaya Dasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, taking oil bath and wearing new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While offering the leaves the higher classes pronounce the *sloka*:

శమీ శమయతే పాపం
Shami shamayathe papam
శమీ శత్రు వినాశనం
Shami shathru vinasanam
అర్జునస్య ధనుర్ధారి
Arjunasya dhanurdhari
రామస్య ప్రియదర్శనం
Ramasya priyadarshanam

meaning "*sami* destroys sin, extinguishes enemies ; on that sacred day of Asviyuja Suddha Dasami, Arjuna took up the bow and Lord Rama rejoined Sita."

Wearing new clothes is not a general order. Only the rich enjoy the privilege. The poor put on their best and cleanest clothes preserved for the occasion though for several, this is as marked a festival as the Telugu New Year's day for putting on new clothes. The preceding nine days are grouped as *navarathrulu* or *devi navarathrulu.* Goddess Parvati is worshipped throughout the week, which is observed in different ways in different places and by different communities. For the poor and the labouring classes this is no period of festival at all. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswati *puja.* They arrange the books, worship Goddess Saraswati and offer *naivedyam.*

The eighth day is a day of Durga *puja* or Durgashtami on which day, a few Shaktheyas worship Durga. On the ninth day, the Brahmins perform *puja* to the family Gods, the Vaisyas worship weights and measures, etc. The agriculturists and others of hereditary professions such as carpenters, barbers, etc., worship the implements which they generally use in their respective professions. The agriculturist, for example, worships his plough, scythe, spade, etc. The family weapons such as guns, daggers, swords, etc., are also cleaned and decorated and *puja* is performed. In the modern days the motor vehicles are invariably washed, decorated with flowers ; and turmeric and *kumkum* are applied and a *puja* is performed by burning incense. In towns and big villages *bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures, artificial fruits in their

1. Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure Paradise for their spirits, Bhagiratha, the great grandson of Sagara did penance and brought down the Ganga from heaven and led her from the Himalayas, where she had alighted, to the sea. The sons of Sagara were purified.

natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the ten days friends are invited and offered fruits and *tambulam*. The poorer sections of society enjoy this *koluvu* by visiting the richer families. The villagers round about the towns make it a point to enjoy the sight, on one of the ten days, generally on the tenth day, the day of common festivity.

10. **Deepavali and**
11. **Dhanalakshmi Puja** — Deepavali is also called Naraka Chathurdasi and is celebrated on *Asviyuja Bahula Chathurdasi* (September–October). Dhanalakshmi *puja* comes off the next day on the new moon day (*Amavasya*) of *Asviyuja*. All Hindus believe that Lord Krishna along with His consort Sathyabhama killed the *rakshasa* Narakasura and returned home early in the morning of this day. Being an occasion of rejoicing and welcoming the Lord, elders as well as the youngsters get up early in the morning, take oil bath and celebrate the happy occasion with fire works on a scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. There is display of fire works in the night.

In towns and nearby villages hundreds of lamps are lit on pials and compound walls of their houses by the rich. A few families light extra lamps for three days after the festival. The merchant class, particularly the Marwaries perfrom Dhanalakshmi *puja* in the night inviting friends and relatives. The Marwaries commence accounts of the year on that day.

In some places where there is a big Marwari population special invitations are issued to friends and customers for the *puja* of Dhanalakshmi. All money that is due to them is collected and worshipped along with a *kalasam* decorated with jewels inside the house and the picture of Goddess Lakshmi is worshipped in the places of business. Fruits, flowers and *thambulam* are distributed to the invitees. In some cases there is practice of what is known as *chadivimpulu* (చదివింపులు) which comprises presentation of a small amount of cash by the invitees as a token of good wish for the next year's prosperous business.

12. **Subrahmanya Shasti** takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November–December). Subrahmanyaswamy, generally known as Kumaraswamy, is the God of war, and the General of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock, with its tail spread out and a bow and a spear are in either of his hands. He is depicted to be very handsome. It is said that women who have no male children especially propitiate Him to beget a son as handsome and as courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save *devas* and Brahmins from the *danava* Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But insulted by her own father Daksha, Parvati had burnt Herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva had been doing severe penance and nobody could disturb His penance so as to make Him marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Subsequently, Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shasti is confined to a very few Brahmin families to celebrate the birth of Kumaraswamy who is otherwise known as Subrahmanya.

Fasting during the day, worshipping Lord Subrahmanya and offering cocoanuts and *naivedyam* are observed as the rituals. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those who participate in it.

13. **Sankranti** — Makara Sankranti or Uttarayana Sankranti is the sun's entrance into the sign Capricornus (*Makara*) which is identified with the Uttarayana or return of the sun to the north or to the winter solstice. The festival marks the return of the sun to the northern hemisphere. It is generally observed from 13th to 15th January. It is also known as Pongal in the Southern India and is dedicated to the glorification of agriculture.

All the Hindus observe it. First day is *Bhogi*, second day *Sankranti* and the third *Kanumu panduga*, known in the rural parts as *pasuvula panduga*. On the first day Brahmins and Vaisyas take ordinary oil bath, whereas the well-to-do among the other Hindus take a bath after rubbing the head and the body with gingelly paste. In the matter of preparations for the day the Brahmins are particular of setting up two ovens and cook jaggery *pongal* and sugar *pongal*. The other castes invariably prepare bread with *cholam* flour and *sajja* flour both mixed with gingelly. For the special curry of the occasion all available vegetables are mixed and cooked together. This is known as Sankranti *kalapukura*. Hot *pongali (pulagam)* is prepared. Brahmins, Vaisyas and Lingayats pour down pieces of sugar candy, *regi pandlu* (zizyphus jujuba) and small coins down the heads of young children in the presence of invitees and a host of grown up children. The children rush to the centre as soon as the pouring is over, and collect whatever they can. The next day is the day of festivity for all. In all families pumpkin is cooked, seasoned or sweetened. Another practice is to offer pumpkin and gingelly to Brahmins. The third day is important in the rural parts. Cows and bullocks are washed, their bodies are decorated with designs in several colours, horns are coloured and bells of different sizes are tied to the horns and necks. Some are decorated with costly clothes and jewels and taken to temples with drums and music. In some parts *paruveta* is also held on this day. In the urban parts also the milk vendor decorates his cows and takes them round.

14. **Bhishma Ekadasi** is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January–February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti Manes, constituted an important element. The day is dedicated to Bhishma[1], the son of Ganga, and great-uncle of Pandava and Kaurava princes. He was killed in the course of the great war between the Pandavas and the Kauravas; and dying childless he left no descendants in the direct line on whom it was incumbent to offer him funeral honours. In order to make good this want persons in general are enjoined to make libations of water of this day to Bhishma's spirit and to offer him sesamum seeds and boiled rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite as now understood is expressed in the mantras uttered at the time of presenting the offerings: 'I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due from sons and grandsons.' After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called *Uttarayana punyakalam*. Brahmins observe fasting, perform *puja* to Bhishma and break their fast on *Dwadasi* with *parani*, a feast. This is unknown in rural parts, and to some in the urban parts as well.

15. **Mahasivarathri**—Mahasivarathri (as distinguished from the other eleven Mahasivarathris or monthly Sivarathris which fall on the fourteenth day of the waning moon, on which nights Lord Siva is offered special *pujas)* falls on the 14th day of the wanng moon in the month of *Magham* (January–February). This in the estimation of the followers of Siva is the most sacred of all their observances, expiating all the sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The ceremony is said to have been enjoined by Siva Himself who declared to His consort Parvati that the fourteenth day of the

1. Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparalleled in the history of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of lifelong celibacy cut off his line of offspring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his step-brother's death no male child was left in the family and he was earnestly solicited by even his step-mother to marry and rule the kingdom, he replied "I can renounce the empire of heaven but truth I shall never renounce." Lying on his death-bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity of the art of war, the means of attaining salvation, etc.

dark half of *Magham*, if observed in honour of Him should be destructive of the consequences of all sins, committed in three generations and should confer final liberation.[1] The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night. After bathing in the morning the worshipper recites his *samkalpa* or pledges himself to celebrate the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through *puja* by short prayers. The repetition of *nyasa* (*i.e.*, touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers, incense, lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and articles of food such as boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. In the second it is bathed with curds. In the third the bathing is performed with ghee. In the fourth watch, the Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vrata*.

All Hindus except Vaishnavites observe this festival. There is not much difference in the observance by several sub-communities that observe it. On *Magha Bahulu Chathurdasi* (January–February) devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram* which they take as *prasadam*, observe *jagarana* (keeping awake the whole night) and attend to *purana kalakshepam*, *Harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and *puja*. During the second day

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1 Quoting the remark of Narada *mahamuni* that Sivarathri *vratham* would wash off one's sins committed during past three lives, Dharmaraja requested Lord Krishna to explain how a single night's *vratham* is so very effective and also to cite an example, if any, to justify the claim. This is the explanation of the Lord after asking Dharmaraja to carefully listen to it. One day Parvati put the same question to Lord Siva and got a satisfactory explanation. In the earlier parts of the first *kalpam* there was a Brahmin king. Intoxicated with power he ill-treated the Brahmins and tortured the righteous, the pious and the virtuous. In consequence he was born as a Kshatria king in his next life. He continued his despotism, misappropriated and misused the wealth not only of the subjects but also of the temples. He was as a result born as the son of a public woman with no father to claim and yet became a king. In this third life too, there was no sin left uncommitted by him. The cumulative effect of these three lives made him in his fourth life a *kirathaka* (Boya hunter) condemned to exist on raw flesh. He married a *kirathaki*, hunted animals in the forest and fed his wife and children with the raw flesh. On a Mahasivaratri day he could get no game and was reluctant to return with empty hands to the hungry family. He, therefore, kept vigil among the branches of a *bilwa* tree hoping to get some game. To enable him to see the game around he removed some of the *bilwa* leaves and threw them down. They chanced to fall on a Sivalingam which was directly below to him under that *bilwa* tree. Soon he saw a deer approaching and lifted up his bow. The deer requested him not to kill her as she was pregnant expecting to bring forth young ones immediately and promised to return to him after entrusting them to their father's care. The effect of throwing *bilwa* leaves on the Sivalingam during the first vigil had already reformed him and allowed the deer to go. In the next vigil he cleared off some more leaves and threw them down. Meanwhile another deer came that way and when the *kirathaka* was about to hit it, the deer prayed that she should be permitted to go to her husband and return after taking leave from him. The *kirathka* could not refuse the request. He grew impatient and perturbed by hunger and with the thought of the starving wife and children tore off some more *bilwa* leaves and threw them down on the head of the Sivalingam below with the determination to use the next victim for himself and his family. Another deer with a number of young ones approached the tree but managed to obtain the *kirathaka's* permission to take back the young ones to the safe custody of their father and return to him The last that stood before him in the fourth vigil was a stag. When the bow was raised the stag stunned him with readiness to death. The animal explained that those whom he spared for a while previously were his wives and children, that they would keep up their promise to become his victims and that it too would prefer to die along with them. With tears in the eyes the stag wanted to go to his house with the whole herd. When the Boya reached his residence there was a huge herd of deers and young ones headed by the stag ready to be killed. He was astonished at the conduct of the animals and asked the stag for an explanation. The stag explained that Sivalinga *puja* with *bilwa* leaves had washed off the sins of his previous three lives and purified his heart. Though unintentionally he had kept up the three essential observances of Mahasivarathri, namely, fasting, waking up and worshipping a Sivalingam. Lord Siva sent His *vimanam* and got the Boya and the entire herd of deers to Kailasam. Thus the truth of the following dictum has been established :

త్రిదళం త్రిగుణాకారం త్రినేత్రంచ త్రయాయుధం

Thridalam thrigunakaram thrinethrancha thrayayudham,

త్రిజన్మ పాపసంహారం బిల్వపత్రం శివార్పణం

Thrijanma papasamharam bilwapathram Sivarpanam".

which means :

The *bilwa dalams* (bunches of 3 leaves) which are supposed to represent the three characteristics (namely, Satwa, Rajas and Thamas) and the trident of three-eyed God (namely, Lord Siva), if offered to Lord Siva have the effect of eradicating the sins of three births.

also they desist from sleep. One general practice is that this festival is observed not at their residence but at a holy place such as a Saiva pilgrim centre or at least Saiva temple away from home, such as Sreesailam, etc., (at times hundreds of miles away from home) with the belief that those places are further sanctified during the period by the presence of Devathas that visit the centres to worship the presiding deity, though invisible.

16. **Kamadhanam and**
17. **Holi**

In this District Kamadahanam and Holi are clubbed together. It commences on *Phalguna Suddha Triodasi* and closes on *Bahula Padyami*, though the actual Holi is celebrated on the full moon day.

One legend which is current is that Manmadha[1] was burnt to ashes by the fire that emerged from the third eye of Lord Siva, when He opened it with wrath for having been disturbed from His penance.

According to *Vaishnava Purana* it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named as Sankhashuda, Hori, Holi, Hola, Holika, Medha and Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring–to typify the general influence of spring upon both the animate and inanimate creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children, that were supplied to her by turns from each family in the places where she held sway. It so happened that one day, an old woman's only grandson, was to be the victim, and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door and hearing of the cause of her sorrow contemplated for a time and then said that Holika could be killed and her grandson saved, if Holika could be made to hear vile and obscene expressions, for it was destined that this alone could kill her. The whole village took this holy man at his word, and when Holika came for her prey the next day she was met by such a chorus of vile and filthy abuse that she dropped down and died, as was prophesied. This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

This is observed in towns and villages by all the Hindus irrespective of economic status. This is more a public function than a domestic function. The main function is on *Purnima* which is called *Kamuni Purnima* or *Kamuni Panduga*. A pit is dug in the customary places in the middle of the street and wood and other combustible articles are collected from three days in advance. An earthen image of a female is placed in the centre of the pit and some kind of *puja* is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva is taken round in procession and brought back and burnt after setting fire to the material in the pit. After the contents of the pit are nearly burnt, half burnt sticks are taken home and oil lamps are lit with them. *Vasantham* is commenced on a small scale that very night and it increases till it ceases by the next noon. In big places this period of three days is one of excessive enjoyment and licence. During all the three days artificial elephants and other huge quadrupeds constructed on carts are taken round the streets with music, country dance, etc. In such places this is one of the most important festivals. At houses the usual festivities are observed. Ryots remove the ash from the pit and use it for crops, particularly to vegetable gardens with the belief that it is an insecticide.

COMMON MUSLIM FESTIVALS

1. **Ramzan** is observed during the ninth month of the Muslim year *viz.*, *Ramzan* (February–March). Prophet Mohammed, while he was doing penance in Ghar-e-Hira (a cave) in Mecca at his fortieth year is believed to have acquired Quran sent by Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

1. Manmadha was the son of Maya (the primary illusion) or the general attracting power and is married to Rati, affection and his bosom friend is Vasant (the spring). Manmadha or Kama is represented as a youth with eight arms and attended by four nymphs — pleasure, affection, passion and power, bearing the shell, the lotus, a bow and five arrows and a banner, riding on the marine monster Makara or on a parrot.

Throughout the entire month Muslims commence their fast at 4.30 a.m. to break it only after sunset. In this district in the large towns these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns and villages where the Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the prophet thus waking up the Muslims by 4 O'clock in the morning so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer, namely, *ta-ra-vih* (20 *rakaths*) is offered and a part of the holy book (Quran) is recited. On *badirat* or 'the best night' (shab-e-khader) which falls on the 26th or 27th day according to the month consists of 29 or 30 days recitation of the Holy book is completed. On the *badi rat* all keep awake till 4.00 a.m. when the reading of Quran is completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khuthba* day i.e., 1st day of *Shavval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do families distributes among the poor 1½ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field or shop, etc., though their non-observance of *roza* is sinful in the eyes of the *Shariyat* (religious law). But the *namaz* at the *idgah* is seldom missed by any one. The procession to *idgah* is by one route and they return by another, so that the beggars that line up the route on both sides might have the benefit of the charity of the rich.

2. **Bakrid** (The cow feast) is also called *Id-e-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast). It is celebrated on the tenth day of *Zilhaj* (April–May) and is part of the rites of the Mecca pilgrimage. It is observed by all followers of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33-38. Two of the verses are

> "Ye may obtain advantages from the cattle upto the set time for slaying them; then the place for sacrificing them is at the ancient house By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you that Ye magnify God for His guidance; moreover announce glad tidings to those who do good deeds". [1]

The legend has it that before the birth of prophet Mohammed, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images. It was he who constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity itself and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail (spelt as Ishmail also) who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel snatching Ismail from underneath the blade, substituted a broad-tailed

1 E. Dension Ross, *An Alphabetical List of the Feasts and Holidays of the Hindus and Muhammadans* (Calcutta: 1914), p. 102.

sheep in his stead. Ibrahim unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April–May). On that day the Muslims go to *idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says:

> "In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner; that is what I am bidden; for I am first of those who are resigned." "And then he slays the animal. The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor, and the remaining third reserved for the family. It is considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice do for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."[1]

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing. *Chappaties* (wheat bread), sweets and balls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters. During the festival there is the practice of fancy dress enjoyment in several parts of the district.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. **Moharram—**

> "The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival. Yazid, who succeeded his father Muawiyah in the year 60 A. H. was a drunkard and a debauchee. The people of Kufah, which was the home of theologians and priests in those days, were scandalized and he in return treated them with much contempt. At this time Hussain was residing at Mecca. He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah. The friends of Hussain in vain urged that the people of Kufah were a fickle lot, and that they could if they wished, revolt against Yazid without his help. Hussain accepted the call and started for Kufah with his family and a small escort of horsemen and one hundred foot-soldiers. But meanwhil Yazid sent the Governor of Basrah to bar the way and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. The people of Kufah gave no aid. Submission or death was the alternative placed before him. He said to his followers that those who wished to go, could do so. But they refused to leave him saying what excuse they would give to his grandfather on the day of judgment, if they abandoned him? One by one the little band fell, and at last Hussain and his little son, a mere infant, alone remained. Hussain sat on the ground. Not one of the enemy seemed to dare touch him. He took the little lad up in his arms; a chance arrow pierced the child's ear and it died at once. Hussain placed the corpse on the ground saying "We come from God and we return to Him. O God, give me strength to bear these misfortunes", when, as he stooped to drink, ana rrow struck him in the mouth. Encouraged by this, the enemy rushed on him and speedily put an end to his life The plain of Karbala is now a place of sacred pilgrimage to Shiahs, and the sad event which took place there is kept alive in their memories by the annual celebrations of the Moharram."[2]

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz.*

Strictly speaking this is no occasion for festivity and joy. In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions.

1. E. Denison Ross, *op. cit., p.* 103.
2. E. Denison Ross *op. cit., pp.* 106–107.

They consider the two heroes equal to prophet Himself.

> "Some days previous to the festival, the *imambara* (house of the Imam), also called *ashur-khanah* (ten-day house) is prepared. As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihahs* over some sherbet or some sugar in the name of Hussain. The *fatihah* concludes thus: O God, grant the reward of this to the soul of Hussain. The sherbet and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion....The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or silver, are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the prophet himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the Prophet, and is the special standard of the Shiahs." [1]

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people, both old and young, fence across the fire and jump about calling out "Hussain! Hassan ! " The three days are enjoyed with fancy dresses of tigers, bears, etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit in front of the *ashur khanah* and devotees, both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten days' observance of Dasara with fire walking in several places is seen in the ten days' observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first day of the festival.

The *buthi* (curd and cooked rice with condiments) brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbeth* is generally distributed. After the 3rd day the *alams* are taken home and kept in safe custody for the next Moharram.

4. **Milad-un-Nabi** is observed by all Muslims on the 12th day of the month *Rabi-ul-Avval* (July–August) in commemoration of prophet Mohammad.

The story goes that being an orphan Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a prophet and a reformer of the world. He performed penance and got Quran from God through Gabriel. He preached that Almighty is one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi–ul–Avval*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the *moustache* (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *Qazi*. This is done only in big towns. Relatives are entertained to a good feast. This festival is, however, not observed in rural parts. Even in towns it is observed by a limited number of families which are pious, rich or educated.

5. **Peer-e-Dastagiri** is celebrated on the eleventh day of the fourth month i.e, *Raibi–us–Sani* (August–September) by the Sunnies in honour of the saint Abdul Khadar Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunny Muslims and some non-Muslims as well. This is an occasion of his birthday celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in

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1. E. Denison Ross, *op. cit., pp.* 107–108.

a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In rural parts of this district it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in the front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother, at the time of leave taking and receiving her blessings, not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples. In this district the festival is more conspicuous in villages than in towns.

6. **Shab-e-Barath or Night of Record** — This festival is held on the night of the fourteenth of the eighth month *i. e., Shaban* (December - January) and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns.

COMMON CHRISTIAN FESTIVALS

1. **The New Year's Day** — The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O' clock on the night of the 31st December of the preceding year, there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O'clock in the mid-night a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00-30 hours the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hours, in the morning of the New Year's day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 A.M. is attended by all. Dedication of the Biblical names by the pastor to the new born babies and special prayers for the extension of the Kingdom of Christ bring the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, etc., received from friends and relatives on a table in the well decorated hall of the house which is cleaned and decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the kingdom of Jesus Christ, i.e., for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. In spite of these celebrations, Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of forefathers, all the functions of thanks giving for the closing year and prayers for the New Year, etc., can as well be transferred to the Telugu New

Year's day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a National Calendar of our own.

2. **Good Friday**—Jesus Christ was crucified in Jerusalem by the Jews on Friday and 'Good Friday' is celebrated to commemorate that day. It is a part of the celebration of the Easter[1] and comes immediately before the Easter Sunday. Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full-moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods (1) The preparatory fast of the forty days of Lent; (2) The fifteen days beginning with the Sunday before and ending with Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter i.e., the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion week'. The religious-minded elders observe the fast very strictly and engage themselves in prayers. On Friday church service is conducted from 11-00 hours to 16-00 hours, when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speach is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hours all the members of the church start in procession from the church to an open space, preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7-00 hours they return home and get ready to attend the church by 9-00 hours. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 P.M. as Jesus is believed to have been crucified at 3-00 P.M. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter Vigil'. Immediately after the service in church 'Lord's Supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and christened with Biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist, baptised for the first time in the waters of the River Jordon. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the protestants and all the Catholics sprinkle holy water on new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

3. **Christmas** is the birthday celebration of Jesus Christ. Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service'. The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas Father' visits them with presents. The 'Christmas father' or Santa Claus is an imaginary person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by midnight of the Christmas Eve, then the parents keep presents like sweets, baloons, toys, etc., in stockings and keep them under their beds or on the tables. In

1 Easter—The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22 nor later than April, 25.

To many, Easter means the coming of spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers, moths come out of the cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awakening of life in spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here'—*The Golden Book of Encyclopaedia*—Book V, page 443 by Bertha Moris Parker.

the morning the children are told that 'Christmas Father' had come and left them presents. Even in the church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation, distributing sweets, etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church, specially youngsters go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on the 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the "Christmas tree" with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree'.

The Roman Catholics do not have the Christmas tree but exhibit in a crib (a small hut-like erection) the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in Nalgonda District, whether rich or poor, in town or village. The well-to-do in the towns celebrate the festival in the manner detailed above. The poor cannot afford the costly dinners, exchange of sweets or the Christmas tree in towns much less in villages. In the villages, the missionaries and the local pastors are innovating several methods of conversion on the Christmas Day. Processions singing songs in Telugu, door to door personal invitations to one and all of the place to take part in the procession, enacting the dramas of the life and teachings of several of the Christian saints are resorted to to support their mission.

APPENDIX II
STATEMENT OF FAIRS AND FESTIVALS
NALGONDA DISTRICT

Serial No.	Location Code No. and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				1	NALGONDA TALUK.				
1	2 Rajkonda	7 miles from Narayanpur, 40 miles from Nalgonda and 30 miles from Hyderabad	Galib Sahid Urs	Magha Bahula Amavasya (January-February). 1 day	Local, in memory of the saint	Galib Sahid, a Muslim warrior	600; local congregation. All communities	...	Sri Rama Navami is celebrated in Rama temple
2	9 Kishtapuram	18½ miles from Nalgonda	Sri Rama festival	In Chaitram (March-April). 5 days	Local, religious	Lord Rama	500; local congregation. Hindus	...	...
3	12 Kompalle	20 miles from Nalgonda	Narasimhaswamy Jatara	From Magha Bahula Amavasya (January-February). 2 days	Local, religious	Lord Narasimhaswamy	200; local congregation. Hindus	...	...
4	15 Sarvel	4 miles from Narayanapur and 40 miles from Nalgonda	Ramalingeswaraswamy festival	From Magha Sudda Dasami (January-February). 28 days	Local, religious	Lord Ramalingeswaraswamy, copper images of Parvati and Siva in human form	Local congregation. Hindus	...	...
5	47 Cherughat	10 miles from Nalgonda	Sri Ramalingeswaraswamy festival	Magha Suddha Sapthami to Dwadasi (January-February). 6 days	Local, religious	Lord Ramalingeswaraswamy	2,500; local and from neighbouring villages. Hindus	...	...
6	49 (a) Goplaipalle hamlet of Narkatpalle	13 miles from Nalgonda	Mahasivaratri	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Lord Siva	500; local congregation. Hindus	...	...
7	63 Akkinepalle	19 miles from Nalgonda	Balajiswamy festival	From Phalguna Suddha Ekadasi (February-March). 12 days	Local, religious	Lord Balajiswamy	1,000; local and from nearby villages. Hindus	...	...
8	65 Shapalle	16 miles from Nalgonda	Narasimhaswamy festival	In Pushyam (December-January). 10 days	Local, religious	Lord Narasimhaswamy	1,500; local congregation. Hindus	...	...

9	68 Munukuntla	12 miles from Nalgonda and 40 miles from Bhongir Railway Station	Bonalu festival	Sravana Bahula Dasami to Dwadasi (July-August). 3 days	Local, religious	Village deities Mutyalamma, Maremma, Kota Mysamma stone images in human form	Local congregation. All communities	...	Veerannadeva's festival is celebrated for two days from Magha Bahula Triodasi (January-February)
10	78 Shaligauram	21 miles from Nalgonda	Sita Ramaswamy festival	In Chaitram (March-April). 5 days	Lacal, religious	Lord Sita Ramaswamy	300; local congregation. Hindus	...	...
11	83 Itkulapahad	22½ miles from Nalgonda	Venkateswaraswamy festival	From Phalguna Suddha Panchami (February-March). 5 days	Local, religious	Lord Venkateswaraswamy	300; local congregation. Hindus	...	...
12	93 Gudivada	20 miles from Nalgonda	Mahasivaratri	Magha Bahula Chathurdasi, (January-February). 1 day	Local, religious	Lord Siva	2,000; local and from nearby villages. Hindus	Sundry articles, eatables, toys, etc.	...
13	97 Vallala	17 miles from Nalgonda	Sambhulingeswaraswamy festival	From Phalguna Bahula Amavasya (February-March). 5 days	Local, religious	Lord Sambhulingeswaraswamy	800; local congregation. Hindus	...	...
14	122 Anneparthi	6 miles from Nalgonda	Sita Ramachandraswamy festival	From Chaitra Suddha Navami (March-April). 10 days	Local, religious	Lord Sita Ramachandraswamy	1,000; local congregation. Hindus	...	...
15	125 Kakulkondaram	8 miles from Nalgonda	Sita Ramachandraswamy festival	From Phalguna Suddha Panchami to Purnima (February March). 10 days	Local, religious	Lord Sita Ramachandraswamy	1,000; local and from nearby villages. Hindus	...	This festival is also celebrated in Ramulabanda, hamlet of this village
16	145 Thummalpalle	24 miles from Nalgonda	Ramalingaswamy festival	Magha Bahula Dasami to Purnima (January February). 6 days	Local, religious	Lord Ramalingaswamy	1,000; local congregation. Hindus	...	...
17	148 Chandoor	About 25 miles from Nalgonda	Markandeswaraswamy festival	Chaitra Suddha Navami to Chathurdasi (March April). 6 days	Local, religious	Lord Markandeswaraswamy	300; local congregation. Hindus	...	...
18	154 Kangal	8 miles from Nalgonda	Venugopalswamy festival	Phalguna Suddha Purnima to Bahula Vidiya (February-March). 3 days	Local, religious	Lord Venugopalaswamy	2,500; local and from neighbouring villages. Hindus	...	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
			1 NALGONDA TALUK						
19	I.164 Nalgonda	District headquarters, 48½ miles from Bhongir Railway Station	1 Sivaratri	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Lord Kasi Viswanathaswamy	1,000; local congregation. Hindus	...	Sri Rama Navami is celebrated in Rama temple
			2 Lateef Shah Vali Alla Khadri Urs	From a Thursday in Rabi-ussani (August-September). 2 days	Local, in memory of the saint	Lateef Shah Vali Alla Khadri, a Muslim saint	10 to 15 thousands; local congregation. All communities	Eatables, puja articles, sundry articles, etc.	...
	Panagal [included in Nalgonda Municipality]	1½ miles from Nalgonda	1 Sivaratri Brahmothsavam	From Magha Bahula Chathurdasi (January-February). 8 days	Local, religious	Lord Pachchala Someswaraswamy	2,000; local and from neighbouring villages. Hindus	...	...
			2 Venkateswaraswamy car festival	From Vaisakha Suddha Purnima (April-May) 10 days	Local, religious	Lord Venkateswaraswamy	1,000; local congregation. Hindus	...	...
20	165 Melladuppalle	5 miles from Nalgonda	Narasimhaswamy festival	In Chaitram (March-April). 3 days	Local, religious	Lord Narasimhaswamy	Local congregation. Hindus	...	...
21	187 Jangamreddigudem	8 miles from Nalgonda	Markandeswaraswamy festival	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Lord Markandeswaraswamy	6,000; local and from nearby villages. Hindus	...	...
22	196 Thatikal	12 miles from Nalgonda	Ramalingaswamy Aradhanothsavam	Chaitra Bahula Navami to Triodasi (March-April). 5 days	Local, religious	Lord Ramalingeswara, stone Sivalingam	300; local and from nearby villages. Hindus	Eatables, toys, etc.	Bonalu are offered to Mutyalamma and Maremma in Sravanam (July-August)
23	197 Nakrekal	12 miles from Nalgonda	Mutyalamma festival	In Sravanam (July-August).	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	...

2 SURYAPET TALUK

1	1 **Thatipamula**	2 miles from Jangaon-Suryapet bus route and 24 miles from Jangaon Railway Station	Bonalu festival	In Sravanam (July–August). No fixed date. 1 day	Local, religious	Village deities Mutyalamma, Gadi Mysamma, Maremma, Mankalamma	Local congregation. Hindus	...	Sri Rama, Pandari and Venkateswara bhajans are performed for 40 days once a year. Bayyanna puja is performed by the Gollas
2	2 **Nandapoor**	2 miles from Jangaon-Suryapet bus route and 28 miles from Jangaon	Gramadevatala (village deities) panduga	In Sravanam (July–August). No fixed date. 1 day	Local, religious	Village deities Mutyalamma, Maremma, Katta Mysamma images in human form	Local, congregation. Hindus	...	Bhajans, Pulikapu and Aradhana are performed to Anjaneyaswamy
3	4 **Etoor**	26 miles from Suryapet and 35 miles from Jangaon Railway Station	Syed Jalal Shah Bukari Urs	(September–October). 3 days	Local, in memory of the saint	Syed Jalal Shah Bukari, a Muslim saint	1,000–1,200; local and from nearby villages. Muslims	Eatables, bangles, sundry articles	...
4	9 **Phanigiri**	30 miles ftom Jangaon Railway Station	Sitaramaswamy festival	From Phalguna Suddha Purnima (February–March). 7 days	Local, religious	Lord Sitaramaswamy	1,500; local and from nearby villages. Hindus	...	...
5	19 **Gottiparthi**	25 miles from Suryapet *via* Phanigiri	1 Lakshminarasimhaswamy Kalyanam	From Magha Suddha Purnima (January-February). 3 days	Local, religious	Lord Lakshmi Narasimhaswamy, stone image in the form of manlion	Local congregation. Hindus	...	Bonalu are offered to the village deity Mutyalamma in Sravanam (July August)
			2 Pothuluri Veerabrahmam Ekaham	On Vaisakha Suddha Dasami (April–May). 1 day	Local, religious	Saint Pothuluri Veerabrahmam, stone image	Local congregation. Hindus	...	...
			3 Sri Hanuman Jayanthi	On Vaisakha Bahula Dasami (April–May). 1 day	Local, religious	Hanuman, stone image	Local congregation. Hindus	...	...
6	20 **Vempati**	30 miles from Suryapet by road	Venugopalaswamy festival	From Magha Suddha Purnima (January February). 8 days	Local, religious	Lord Venugopalaswamy	4,000; local and from neighbouring villages. Hindus	...	...
7	21 **Ravulapalle**	36 miles from Suryapet *via* Nagaram	Mutyalamma Jatara	From Sravana Suddha Purnima (July–August). 2 days	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	Anjaneyaswamy festival is celebrated for a day on Chaitra Suddha Navami (March-April)

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1	2	3	4	5	6	7	8	9	10
				2 SURYAPET TALUK—*Contd.*					
8	23 Gummadavelli	21 miles from Suryapet	Mahasivaratri	From Magha Bahula Chathurdasi (January–February). 2 days	Local, religious	Lord Siva	Local congregation. Hindus	...	Bonalu are offered to the Mutyalamma in Sravanam (July–August)
9	24 Kukkadam	12 miles from Phanigiri stage on Suryapet - Jangaon road	Narasimhaswamy festival	Vaisakha Suddha Chathurdasi and Purnima (April–May). 2 days	Local, religious	Lord Narasimhaswamy, stone self-manifested image	Local congregation. Hindus	...	Mutyalamma and Mahankalamma Jatara is celebrated in Sravanam (July–August)
10	31 Thungathurthi	26 miles from Suryapet and 52 miles from Jangaon Railway Station	Mutyalamma Jatara	Occasionally when diseases prevail in the village	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	On Ugadi day special worship is performed to Lord Narasimhaswamy
11	32 Annavaram	10 miles from Suryapet–Jangaon road, 45 miles from Jangaon Railway Station	Mutyalamma Jatara	In the end of Sravanam (July–August). 1 day	Local, religious	Mutyalamma	Local congregation. Hindus	...	Deeparadhana is performed to Anjaneyaswamy in Sravanam (July–August). Bhajans are performed in nights during the whole of that month
12	33 Gorenta	10 miles from Jangaon–Suryapet bus route and 18 miles from Suryapet	Venkateswaraswamy festival	From Phalguna Suddha Purnima (February–March). 7 days	Local, religious	Lord Venkateswaraswamy	500; local congregation. Hindus	...	...
13	39 Chinnanemla	26 miles from Suryapet	Anjaneyaswamy festival	Chaitra Suddha Panchami to Bahula Panchami (March–April). 16 days	Local, religious	Sri Anjaneyaswamy	Local congregation. Hindus	...	...
14	42 Pedda Nemla	24 miles from Suryapet	Mutyalamma and Maremma Jataras	Sravanam (July–August). Period not specified	Local, religious	Village deities Mutyalamma and Maremma	Local congregation. Hindus	.	...
15	43 Bhikmal	24 miles from Khammam Railway Station	Mutyalamma Jatara	Sravanam (July–August). 1 day	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	..	...

16 44 Machanpalle	20 miles from Suryapet	Mutyalamma Jatara	Sravanam (July–August)	Local, religious	Mutyalamma	Local congregation. Hindus	...	...
17 47 Miriyala	20 miles from Suryapet	Sri Rama Navami	Chaitra Suddha Panchami to Triodasi (March–April). 9 days	Local, religious	Lord Sitaramachandraswamy, image in human form	2,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, agricultural implements, cloth and toys	...
18 48 Nuthankal	16 miles from Suryapet	1 Savanamma Jatara	On Chaitra Suddha Navami (March–April). Once in two years. 1 day	Local, religious	Gollas' tutelary deity Savanamma	400; local and from nearby villages. Gollas	...	Bonalu panduga is celebrated in Sravanam (July–August) to the village deities Maremma, Mutyalamma. Goundlas worship Katamaiah for one day in Phalgunam (February–March). Syed Tajuddin Avalia urs is celebrated on the first day of Rabi-ul-avval (July–August) in Ramalingapuram, hamlet of this village
		2 Bonalu festival	Sravanam (July–August). On any Sunday. 1 day	Local, religious	Village deities Maremma and Mutyalamma	Local congregation. Hindus	...	...
19 51 Chilpakunta	10 miles from Suryapet–Jangaon road and 20 miles from Suryapet	Bonalu festival	In Sravanam (July–August). 1 day	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	...
20 60 Nagaram	34 miles from Nalgonda	Bonalu festival	In Sravanam (July–August). 1 day	Local, religious	Village deities Mutyalamma, Maremma, Posamma, Mahankalamma and Mysamma	Local congregation. Hindus	...	...
21 66 Jajireddigudem	16 miles from Suryapet by road	Yogananda Lakshminarasimhaswamy festival	From Magha Suddha Purnima (January-February). 12 days	Local, religious	Yogananda Lakshminarasimhaswamy	5,000; local and from nearby villages. Hindus	...	...
22 68 Uyyalawada	15 miles from Suryapet and 40 miles from Jangaon Railway Station	Village deities Jatara	In Sravanam (July–Auguts). 1 day	Local, religious	Village deities Kota Mysamma, Mutyalamma and Mahankalamma	Local congregation. Hindus	...	...
23 70 Ramachandrapuram	2 miles from Thimmapur stage on Suryapet–Jangaon road at 13 miles from Suryapet	Sita Rama Kalyanothsavam	Chaitra Suddha Sapthami to Ekadasi (March–April). 5 days	Widely known, religious	Lord Sitaramaswamy, image in human form	3,000; local and from distant parts of the district. Hindus	Sweets, bangles, books, photos, clothes, toys, etc.	..

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1	2	3	4	5	6	7	8	9	10
				2 SURYAPET TALUK—*Contd.*					
24	79 Tekmatla	6 miles from Suryapet by road on Nakrekal–Suryapet road	Chowdamma Jatara	From Vaisakha Suddha Purnima (April–May). 3 days	Local, religious	Village deity, Chowdamma	1,000; local congregation. Hindus	...	...
25	89 Kanda-ghatla	3 miles from Jangaon–Suryapet bus route at 9 miles from Suryapet	Sri Lakshmi Narasimhaswamy festival	Vaisakha Suddha Purnima to Bahula Sapthami (April–May). 8 days	Local, religious	Lord Lakshminarasimhaswamy	Local congregation. Hindus	...	...
26	94 Atmakur	5 miles from Khammam–Suryapet bus route and at 8 miles from Suryapet by road	Chenna Kesavaswamy festival	From Vaisakha Suddha Purnima (April–May). 7 days	Local, religious	Lord Chennakesavaswamy	300; local congregation. Hindus	...	...
27	97 Yepur	10 miles from Khammam–Suryapet bus route at 14 miles from Suryapet	Mallanna Jatara	From Magha Bahula Chathurdasi (January–February). 10 days	Local, religious	Mallanna	300; local congregation. Hindus	...	...
28	100 Midthan-palle	25 miles from Suryapet	Ganga-devamma Jatara	From Vaisakha Suddha Padyami to Vidiya (April–May). Once in 3 years. 2 days	Local, religious	Gangadevamma, stone image in human form	Local congregation. Gollas	...	...
29	102 Kudali	20 miles from Suryapet and 25 miles from Khammam Railway Station	Siva Kalyanothsavam	From Magha Bahula Triodasi (January–February). 3 days	Local, religious	Sangameswaraswamy, stone Sivalingam	200; local and from nearby villages. Hindus	Fruits, eatables, toys, etc.	...
30	105 Urlugon-da	16 miles from Suryapet and 24 miles from Khammam Railway Station	1 Lakshmi Narasimhaswamy Kalyanamahotsavam	From Phalguna Suddha Purnima (February–March). 6 days	Local, religious	Lakshmi Narasimhaswamy image in the form of man-lion	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, photos, pictures clothes, books, fowls, bangles, agricultural implements and toys	..

			2 Sita Rama Kalyanothsavam	From Chaitra Suddha Navami (March–April). 4 days	Local, religious	Sri Rama	Local and from neighbouring villages. Hindus	...	...
			3 Katamaraju festival	On a Sunday in bright fortnight of Phalgunam (February–March). Once in two years. 1 day	Local, religious	Village deity Katamaraju	Local and from nearby villages. Goundlas	...	...
31	108 (b) Bodabandagudem, hamlet of Vibhalapuram	On Khammam–Suryapet road and 17 miles from Suryapet	Yelamanchamma Jatara	From Magha Bahula Triodasi (January–February). 17 days	Local, religious	Village deity Yelamanchamma	Local and from nearby villages. Gollas	Eatables, utensils, etc.	...
32	115 Sirikonda	2 miles from Khammam–Suryapet bus route at about 10 miles from Suryapet	Lakshmi Narasimhaswamy festival	From Vaisakha Suddha Purnima (April–May). 3 days	Local, religious	Lord Lakshmi Narasimhaswamy	5,00; local congregation. Hindus	...	...
33	117 Ravipahad	5 miles from Khammam–Suryapet bus route and 12 miles from Suryapet	Brahmam festival	On Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Saint Brahmam	Local congregation. Hindus	...	...
34	122 Vattikhammampahad	6 miles from Suryapet	Daravathu Champala Devudu festival	On Chaitra Suddha Purnima (March–April). 1 day	Local, religious	Daravathu Champala Devudu	Local and from nearby villages. Lambadies	...	...
35	126 Pillalamarri	3 miles from Suryapet	Chenna Kesavaswamy festival	From Phalguna Suddha Ekadasi (February–March). 2 days	Local, religious	Lord Chennakesavaswamy	2,000; local and from neibouring villages. Hindus	...	There are many ancient temples, pillars and inscriptions in the village
36	1[illegible] Suryapet	Taluk headquarters and 54 miles from Jangaon Railway Station	Venugopalaswamy festival	From Magha Suddha Purnima (January–February). 3 days	Local, religious	Lord Venugopalaswamy	500; local congregation. Hindus	...	...
37	130 Durajpalle	4 miles from Suryapet	Lingamanthuni Jatara	From Magha Suddha Purnima (January–February). Once in 2 years.	Widely known, religious	Lingamanthudu	Local and from nearby villages. Gollas	...	...

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				2 SURYAPET TALUK—*Concld.*					
38	148 Thimmapuram	8 miles from Suryapet	Village deities Jatara	Sunday or Thursday at the end of Sravanam (July-August)	Local, religious	Village deities Mutyalamma, Kota Mysamma and Kanakadurgamma	Local congregation. Hindus	...	...
39	149 Chandupatla	On Suryapet–Khammam bus route at a distance of 8 miles from Suryapet	Venkateswaraswamy Kalyanothsavam	Magha Suddha Ekadasi to Bahula Chaviti (January–February). 9 days	Local, religious	Lord Venkateswaraswamy	Local congregation. Hindus	...	...
40	151 Namaram	9 miles from Suryapet	Kanakadurgamma festival	On Vaisakha Suddha Purnima (April–May) 1 day	Local, religious	Deity Kanakadurgamma	200; local congregation. Hindus	...	...
41	158 Penpahad	10 miles from Suryapet by road	Village deity Chowdamma Jatara	From Vaisakha Suddha Padyami(April–May). 3 days	Local, religieus	Village deity Chowdamma	300 to 400; local and from neighbouring villages. Hindus	...	...
42	162 Cheedalla	5 miles from Moddulachervu stage on Suryapet–Vijayawada bus route and 20 miles from Suryapet	Tirupatamma Jatara	From Magha Suddha Purnima (January–February). 6 days	Local, religious	Village deity Tirupatamma	4,000; local and from nearby villages. Hindus	...	...
				3 HUZURNAGAR TALUK					
1	1 Nelamarri	4 miles from Hyderabad–Masulipatnam road and 24 miles from Huzurnagar	Ranganayakaswamy Adhyayanothsavam	Pushyam (December–January). 5 to 7 days	Local, religious	Ranganayakaswamy with the image like that in the shrine at Sreerangam	Local congregation. Hindus	...	Mahasivaratri is celebrated for a day on Magha Bahula Chathurdasi (January–February) in Ramalingeswaraswamy temple
2	4 Madhavaram	By the side of Hyderabad–Masulipatnam road and at a distance of 21 miles from Huzurnagar	Mutyalamma and Kanakadurgamma Jataras	In Sravanam (July August). No fixed date. 1 day	Local, religious	Village deities Mutyalamma and Kanakadurgamma	Local congregation. Hindus	..	Sri Venkateswaraswamy Kalyanothsavam is celebrated for a day on Magha Suddha Purnima (January–February).

									Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March–April) in Sri Rama temple
3	5 Repala	18 miles from Huzurnagar	Lakshmi Narayanaswamy Kalyanothsavam	From Phalguna Suddha Purnima (February–March). 7 days	Local, religious	Lord Lakshmi Narayanaswamy	1,000; local and from nearby villages. Hindus	...	...
4	9 Vallapuram	18 miles from Huzurnagar	Balakoteswaraswamy Kalyanothsavam	During Mahasivaratri from Magha Bahula Triodasi (January–February.) 5 days	Local, religious	Lord Balakoteswaraswamy, Sivalingam	2,000; local and from nearby villages. Hindus	Eatables, bangles, earthen pots, lanterns, torch lights, mirrors, combs, photos, etc.	..
5	14 (a) Venugopalapuram, hamlet of Brundavanapuram	17 miles from Huzurnagar	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 4 days	Local, religious	Lord Sri Rama	400; local congregation. Hindus	...	...
6	33 Thammarabandapalem	On Khammam–Huzurnagar road at a distance of 11 miles from Huzurnagar	Sri Rama Navami	From Chaitra Suddha Navami (March–April). 4 days	Local, religious	Lord Sri Rama	200; local congregation. Hindus	...	...
7	37 (c) Narasimhapuram, hamlet of Akupamula	10 miles from Huzurnagar	Kodanda Ramaswamy Kalyanothsavam	From Kartika Suddha Purnima (October–November). 3 days	Local, religious	Lord Kodanda Ramaswamy	500; local congregation. Hindus	...	...
8	39 Bethavolu	6 miles from Huzurnagar	Ramalingeswaraswamy Kalyanothsavam	From Magha Bahula Chathurdasi (January-February). 3 days	Widely known, religious	Lord Ramalingeswaraswamy	3,000; local and from distant places. Hindus	...	...
9	41 Kokkireni	7 miles to the south of Munagala on Hyderabad–Masulipatnam road and 10 miles from Huzurnagar	Sri Ramalingeswaraswamy Kalyanothsavam	From Phalguna Suddha Padyami (February–March). 5 days	Local, religious	Ramalingeswaraswamy stone Sivalingam	Local congregation. Hindus	...	There is free feeding to some extent
10	43 Kutubshapuram	15 miles from Huzurnagar	Sri Rama Navami	On Chaitra Suddha Navami and Dasami (March–April). 2 days	Local, religious	Lord Sri Rama, image in human form	Local congregation. Hindus	...	..

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1	2	3	4	5	6	7	8	9	10
			3 HUZURNAGAR TALUK—*Contd.*						
11	50 Somaram	18 miles from Huzurnagar by road	Someswaraswamy Kalyanothsavam	From Phalguna Suddha Dasami (February–March). 15 days	Widely known, religious	Lord Someswaraswamy	About 10,000; local and from distant places. Hindus	...	...
12	57 Dirisencherla	14 miles from Huzurnagar by road	Lingeswaraswamy Kalyanothsavam	On Magha Bahula Amavasya (January–February). 1 day	Local, religious	Lingeswaraswamy	500; local congregation. Hindus	...	...
13	60 Yellapuram	7 miles from Hyderabad–Masulipatnam road and 14 miles from Huzurnagar	Lingamanthuni Jatara	From Magha Suddha Purnima (January–February). 2 days	Local, religious	Lingamantha	500; local and from nearby villages. Gollas	...	...
14	64 Janapahad	24 miles from Huzurnagar	Shareef Hazarath Jan Pak Shahid Urs	On 6th of Rajjab (November–December). 1 day	Local, in memory of the saint	Shareef Hazarath Jan Pak Shahid, a tomb	4,000; local and from nearby villages. Muslims	...	...
15	69 Kalmalacheruvu	10 miles from Huzurnagar	Mutyalamma and Poleramma Jataras	In Sravanam (July–August). 1 day	Local, religious	Village deities Mutyalamma and Poleramma	Local congregation. Hindus	...	...
16	71 Pongodu	14 miles from Huzurnagar by road	Rajayogi Uthsavam	Margasira Suddha Purnima to Bahula Vidiya (November–December). 3 days	Local, religious	Ponnala Rajayogi, a saint	Local congregation. Hindus	...	...
17	77 Boorugugadda	2½ miles from Huzurnagar and 34 miles from Khammam Railway Station	Adi Varaha Lakshminarasimha Venugopalaswamy Kalyanothsavam	Chaitra Suddha Ekadasi to Bahula Panchami (March–April). 10 days	Local, religious	Adi Varaha Lakshminarasimha Venugopalaswamy	2,000; local and from nearby villages. Hindus	Eatables, utensils, mirrors and combs, photos, toys, books, etc.	Pandals are erected. Mutyalamma Jatara is celebrated in Sravanam (July–August). Animals are sacrificed to the deity

18	78 Macharam	24 miles from Miryalguda	Mutyalamma Jatara	In Phalgunam (February–March). 2 days	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	...
19	80 Gudibanda	9 miles from Huzurnagar by road	Hazarath Khaja Garibah Nawab Urs	From 6th Rajjab (November–December). 2 days	Local, in memory of the saint	Hazarath Khaja Garibah Nawab, a saint	2,000; local and from nearby villages. All communities	...	...
20	81 Thogarrai	6 miles from Huzurnagar	Venugopalaswamy Kalyanothsavam	From Vaisakha Suddha Ekadasi to Purnima (April–May). 5 days	Local, religious	Lord Venugopalaswamy image in human form	Local congregation. Hindus	...	...
21	I Huzurnagar	Taluk headquarters and 36 miles from Khammam Railway Station. There are communication facilities to Nalgonda, Miryalguda, Jaggayyapet and Khammam	1 Ramaswamy Kalyanothsavam	From Kartika Suddha Chathurdasi (October–November). 5 days	Local, religious	Lord Ramaswamy	Local congregation. Hindus	...	Free feeding is arranged to some extent. Sri Thyagaraja uthsavam is celebrated for 3 days. Music performances and harikatha kalakshepams are conducted. Pandals are erected
			2 Mutyalamma Jatara	In Sravanam (July–August). 1 day	Local, religious	Village deity Mutyalamma	10,000; local and from nearby villages. Hindus	Eatables, bangles, books and photos, etc.	...
22	94 Mattapalle	20 miles from Huzurnagar	Lakshmi Narasimhaswamy festival	From Vaisakha Suddha Purnima (April–May). 3 days	Local, religious	Lakshmi Narasimhaswamy	About 4,000; local and from nearby villages. Hindus	...	...
23	95 Pedaveedu	12 miles from Huzurnagar	1 Village deities Jatara	In Sravanam (July–August). 1 day	Local, religious	Village deities Mutyalamma and Maremma	Local congregation. Hindus	...	...
	95 (a) Chintalammagudem, hamlet of Pedaveedu	12 miles from Huzurnagar	2 Sri Rama Navami	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Lord Rama	Local congregation. Hindus	...	...
24	97 Raghunadhapalem	3 miles from the River Krishna and 14 miles from Huzurnagar	Sri Rama Kalyanothsavam	From Vaisakha Suddha Purnima (April–May). 5 days	Local, religious	Lord Rama, Lakshmana and Sita images in human form	Local congregation. Hindus	...	...
25	101 Mellacheruvu	6 miles from Huzurnagar, 12 miles from Mukthyala from where there plies a boat to Vijayawada on the River Krishna and 42 miles from Khammam, the nearest railway station	Swayambhu Sambhulingeswaraswamy Kalyanothsavam	From Magha Bahula Chathurdasi (January–February). 5 days	Widely known, religious	Lord Swayambhu Sambhulingeswaraswamy, 6 feet high and one foot in diameter, white stone Sivalingam	10,000; local and from distant places. Hindus	Eatables, utensils, glassware, bangles, lanterns, mirrors and combs, pictures and photos, books, mats, clothes, toys, fancy goods and other sundry articles	Pandals are erected

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				3 HUZURNAGAR TALUK—*Concld.*					
26	103 Kandibanda	6 miles from Huzurnagar and 36 miles from Khammam Railway Station	Chennakesavaswamy Kalyanothsavam	From Magha Suddha Purnima (January–February). 3 days	Local, religious	Lord Chennakesavaswamy stone image in human form with 4 hands holding sankhu, chakra, gadha and padma	500; local congregation. Hindus	...	...
27	114 Adlooru	On the banks of the River Krishna at a distance of 20 miles each from Huzurnagar, Jaggayyapet and Piduguralla Railway Station on Guntur–Macherla line	Ramalisgeswaraswamy Paruveta festival	On Asviyuja Suddha Dasami (September–October). 1 day	Local, religious	Ramalingeswaraswamy Sivalingam	Local congregation. Hindus	...	...
28	117 Reballi	20 miles from Piduguralla Railway Station on Guntur–Macherla Railway line and 30 miles from Nalgonda	Venkateswaraswamy Kalyanothsavam	Phalguna Suddha Chathurdasi to Bahula Padyami (February–March). 3 days	Local, religious	Lord Venkateswaraswamy, His stone image	Local congregation. Hindus	...	...
				4 MIRYALGUDA TALUK					
1	18 Lingampalle	On Devarakonda-Miryalguda road at a distance of 22 miles from Miryalguda	Venkateswaraswamy festival	Phalgunam (February–March). 3 days	Local, religious	Lord Venkateswaraswamy	300; local congregation. Hindus	..	...
2	20 Anumula	On Devarakonda-Miryalguda road at a distance of 18 miles from Miryalguda	Sri Rama Navami Pallakiseva	On Chaitra Suddha Navami (March–April). 1 day	Local, religious	Lord Sri Rama	Local congregation. Hindus	...	...
3	22 Ramadugu	About 1 mile from Nalgonda–Vijayapuri road, 5 miles from Miryalguda–Devarakonda road and 20 miles from Miryalguda	1 Kodanda Ramaswamy Kalyanamahothsavam	From Chaitra Suddha Panchami (March–April). 10 days	Local, religious	Lord Kodanda Ramaswamy	About 2,000, local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, clothes, agricultural implements and toys	...

			2 Sivaratri	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Lord Ramalingeswaraswamy	About 2,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, clothes, agricultural implements, toys, etc.	...
4	25 **Sreenadhapuram**	20 miles from Miryalguda by road	Mutyalamma Jatara	In Sravanam (July–August). 1 day	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	...
5	28 **Yerraballi**	18 miles from Miryalguda by road	Lingamanthuni Panduga	In Phalgunam (February–March). 3 days	Local, religious	Lingamantha	Local congregation. Hindus	...	...
6	29 **Gopalapuram**	14 miles from Miryalguda by road	Gopalaswamy festival	Chaitra Suddha Navami to Purnima (March–April). 7 days	Local, religious	Lord Gopalaswamy	Local and from neighbouring vilages. Hindus	...	..
7	38 **Amangal**	7 miles from Suryapet and 14 miles from Miryalguda	Sri Ramalingaswamy Kalyanothsavam	From Phalguna Suddha Purnima (February–March). 3 days	Local, religious	Lord Ramalingaswamy, Sivalingam	Local congregation. Hindus	...	...
8	53 **Salknoor**	12 miles ftom Miryalguda and 40 miles from Khammam Railway Station	Lakshmi Narasimhaswamy festival	From Phalguna Suddha Ekadasi (February–March). 8 days	Local, religious	Lord Lakshminarasimhaswamy	Local congregation. Hindus	...	...
9	60 **Buggabhavigudem**	7 miles from Miryalguda on Miryalguda-Nalgonda road	Gangadevamma Jatara	On any Sunday in the bright fortnight of Magham (January–February). Once in 2 years. 1 day	Local, religious	Tutelary deity Gangadevamma	1,000; local and from neighbouring villages. Gollas	...	.
10	78 **Guntipalle**	5 miles from Miryalguda–Devarakonda road and 16 miles from Miryalguda	Chennakesavaswamy festival	Margasira Suddha Panchami to Purnima (November-December). 11 days	Local, religious	Lord Chennakesavaswamy, image in human form	Local congregation. Hindus	...	...
11	79 **Muppavaram**	3 miles from Miryalguda–Devarakonda road and 15 miles from Miryalguda	Venkateswaraswamy festival	From Vaisakha SuddhaPurnima (April–May). 3 days	Local, religious	Lord Venkateswaraswamy	200; local congregation. Hindus	...	...
12	84 **Bokkamanthalapahad**	2 furlongs from the Miryalguda–Devarakonda road and 10 miles from Miryalguda	Village dieties Jatara	In Sravanam (July–August). No fixed date. 1 day	Local, religious	Village deities Mutyalamma, Kota Mysamma, Peddamma, Kanakadurgamma, Mahankalamma & Boddurayi	Local congregation. Hindus	...	Special worship is performed to Anjaneyaswamy in Pushyam (December-January)

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1	2	3	4	5	6	7	8	9	10
				4 MIRYALGUDA TALUK—*Concld.*					
13	85 Vempahad	12 miles from Miryalguda on Miryalguda-Devarakonda road	Village deities Jatara	In Sravanam (July-August). No fixed date. 1 day	Local, religious	Village deities Boddurayi, Mutyalamma and Kota Mysamma	Local congregation. Hindus	...	Special worship is offered to Sri Anjaneyaswamy in Sravanam (July-August)
14	92 Perur	About 17 miles from Miryalguda	Sri Someswaraswamy festival	On Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Lord Someswaraswamy	300; local congregation. Hindus	...	...
15	96 Peddavoora	On Miryalguda-Devarakonda road, 25 miles from Miryalguda	Umamaheswaraswamy festival	On Magha Bahula Chathurdasi and Amavasya (January-February). 2 days	Local, religious	Lord Umamaheswaraswamy	Local congregation. Hindus	...	...
16	99 Thungathurthi	One mile from Miryalguda-Devarakonda road at a distance of 24 miles from Miryalguda	Someswaraswamy Kalyanothsavam	From Magha Suddha Sapthami (January-February). 2 days	Local, religious	Lord Someswaraswamy, stone Sivalingam	Local congregation. Hindus	...	.
	99-(a) Ramannagudem, hamlet of Thungathurthi	...	Lal Musandu Lakshman Sadu Jatara	In Chaitram (March-April). No fixed date	Local, religious	Tutelary deity Lal Musandu Lakshman Sadu, 4 feet high cement image in human form	Local and from other districts. Lambadis	...	...
17	100 Chelkurthi	On Nagarjunasagar-Hyderabad road at a distance of 22 miles from Macherla Railway Station and 37 miles from Miryalguda	Mutyalamma Jatara	From Sravana Suddha Purnima (July-August). One week	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	...
18	107 Nellikal	4 miles from Nagarjunasagar dam and 22 miles from Miryalguda	Kanakadurgamma Jatara	Period not specified. Once a year. 1 day	Local, religious	Village deity Kanakadurgamma	Local congregation. Hindus	...	...

19	108 Sunkishala	5 miles from Nagarjunasagar and 35 miles from Miryalguda	Mutyalamma Jatara	On Magha Suddha Purnima (January–February). 1 day	Local, religious	Mutyalamma, stone image in Sakthi form with 16 hands	Local and from nearby villages. Hindus	...	...
20	127 Borraipalem	5 miles from Devarakonda–Miryalguda road and 25 miles from Dachepalle Railway Station on Guntur –Macherla Section	Venkateswaraswamy festival	Magha Suddha Dasami to Bahula Panchami (January-February). 11 days	Local, religious	Lord Venkateswaraswamy	2,000; local and from neighbouring villages. Hindus	Eatables, photos, pictures, cocoanuts, bangles, etc.	...
21	I (133) Miryalguda	Taluk headquarters, 19 miles from Suryapet and about 25 miles from Nalgonda	Mahasivaratri	On Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Lord Siva	400; local congregation. Hindus	...	...
22	146 Damercherla	11 miles from Miryalguda by road and 3 miles from River Krishna	Mutyalamma Jatara	From Vaisakha Suddha Chathurdasi (April–May). 3 days	Local, religious	Village deity Mutyalamma	500; local congregation. Hindus	...	...
23	152 Adavi-devulapalle	15 miles from Miryalguda and 2 miles from River Krishna	Kanakadurgamma Jatara	From Vaisakha Suddha Chathurdasi (April May). 6 days	Local, religious	Village deity Kanakadurgamma	200; local congregation. Hindus	...	...
24	157 Tallaveerappagudem	12 miles from Miryalguda and 2 miles from River Krishna	Kanakadurgamma Jatara	In Vaisakham (April–May). 3 days	Local, religious	Village deity Kanakadurgamma	200; local congregation. Hindus	...	...
25	158 Vadapalle	15 miles from Miryalguda at the confluence of rivers Musi and Krishna	Mahasivaratri	On Magha Bahula Chathurdasi (January–February). 1 day	Widely known, religious	Lord Agasthyeswaraswamy stone Sivalingam	Thousands of devotees; local and from distant places. Hindus	...	Krishna Pushkaram is observed here once in 12 years. There are facilities of communications and travellers bungalow for pilgrims
				5 DEVARAKONDA TALUK					
1	8 Sarampeta	16 miles to the east of Hyderabad–Devarakonda road	Sthambhagiri Lakshmi Narasimhaswamy Jatara	Magha Bahula Padyami to Dasami (January–February). 10 days	Local, religious	Sthambhagiri Lakshmi Narasimhaswamy image in the form of man-lion	3,000; local and from the neighbouring vilages. Hindus	Eatables, utensils, lanterns, etc.	...
2	10 Yarugandlapalle	37 miles from Devarakonda and 43 miles from Hyderabad	1 Bugga Narasimhaswamy Rathothsavam	Phalguna Bahula Tadiya to Dasami (February–March). 8 days	Local, religious	Lord Bugga Narasimhaswamy	3,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and handloom clothes	..

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1	2	3	4	5	6	7	8	9	10
			DEVARAKONDA TALUK—*Contd.*						
			2 Ramalingeswaraswamy festival	Chaitra Bahula Padyami to Panchami (March–April). 5 days	Local, religious	Lord Ramalingeswaraswamy	Local and from the neighbouring villages. Hindus	...	..
3	12 Tirugandlapalle	4 miles from Devarakonda-Hyderabad road and 24 miles from Devarakonda	Brahmadevuni Jatara	From Vaisakha Bahula Sapthami (April–May). 4 days	Local, religious	Brahmadevudu stone image	400; local and from the nearby villages. Hindus	Eatables, mirrors, combs, books, photos, etc.	...
4	15 Madnapur	2 furlongs from Hyderabad–Devarakonda road and 26 miles from Devarakonda	Lakshmi Narasimhaswamy festival	Chaitra Suddha Chathurdasi to Bahula Chaviti (March–April). 6 days	Local, religious	Lord Lakshmi Narasimhaswamy	1,500; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, torches, mirrors combs, pictures, photos, books, handloom clothes and cutpieces agricultural implements, toys, bangles, etc.	There are two choultries
5	19 Thakadlapalle	24 miles from Devarakonda	Brahmadevuni Jatara	In Chaitram (March–April). 2 days	Local, religious	Village deity, Brahmadevudu	300–400; local congregation. Hindus	Eatables, utensils, mirrors, combs, toys etc.	...
6	20 Kurmapalle	On the Devarakonda–Hyderabad road at about 19 miles from Devarakonda	Mahbub Subhani Urs	Ramzan (January–February). 3 days	Local, religious	Mahbub Subhani darga, with a tomb of the saint	2,500; local and from the neighbouring villages. All communities	Eatables, utensils, lanterns, mirrors, combs, pots, photos, clothes, books, and toys, etc.	...
7	26 Bheemanpalle	About 18 miles to the north of Hyderabad–Devarakonda road	Saint Joseph festival	March 18th, 19th and 20th. 3 days	Local, religious	Saint Joseph	1,000; local and from the nearby villages Christians	Eatables, etc.	...
8	32 Chamalapalle	8 miles from Nalgonda–Devarakonda road	Sri Rama festival	From Phalguna Bahula Dasami (February–March). 6 days	Local, religious	Lord Sri Rama	Local and from the nearby villages Hindus	...	...

9	36 Konda-puram	2 miles from Nalgonda–Devarakonda road and 16 miles from Devarakonda	Venkateswaraswamy festival	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Lord Venkateswaraswamy	400; from neighbouring villages. Hindus	...	...
10	43 Koppole	24 miles from Devarakonda	Sita Rama Kalyanam	From Chaitra Suddha Panchami (March–April). 9 days	Local, religious	Stone images of Sri Rama, Lakshmana and Sita	Local congregation. Hindus	...	...
11	46 Kothala-puram	20 miles from Devarakonda	Mahasivaratri	From Magha Bahula Chathurdasi (January–(February). 3 days	Local, religious	Lord Markandesvaraswamy, stone Sivalingam	3,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys	...
12	62 Moha-madapur	7 miles from Nalgonda–Devarakonda road at about 13 miles from Devarakonda	Sri Rama festival	Phalguna Bahula Tadiya to Ashtami (February-March). 6 days	Local, religious	Lord Sri Ramachandraswamy image in human form	Local and from the neighbouring villages. Hindus	...	...
13	71 Nama-palle	8 miles from Nalgonda–Devarakonda road at about 15 miles from Devarakonda	Gopalaswamy festival	From Magha Suddha Triodasi (January–February). 3 days	Local, religious	Lord Gopalaswamy image in human form	Local congregation. Hindus	...	There is a free feeding on the last day of the festival
14	74 Mallapu-rajpalle	20 miles from Devarakonda	Village deities Jatara	On a Thursday between Sravana Purnima and Amavasya (July–August). 1 day	Local, religious	Village deities Mysamma, Edamma, Mutyalamma, Bodduravi, Poleramma, Uppalamma, Mandata	Local congregation. Hindus	...	...
15	75 Vadde-palle	22 miles from Devarakonda	Village deities bonalu	On a Thursday between Sravana Purnima and Amavasya (July–August). 1 day	Local, religious	Village deities Mutyalamma, Edamma, Buruju Mysamma, etc.	Local congregation. Hindus	...	...
16	77 Tunga-pati Gowra-ram	6 miles from Devarakonda–Hyderabad road at about 12 miles from Devarakonda	Sri Chalidona Nrusimhaswamy festival	On every Saturday throughout the year	Local, religious	Sri Chalidona Nrusimhaswamy	Local and from neighbouring villages. Hindus	...	...
17	81 Chintha-palle	17 miles from Devarakonda	Ghattupati Venkateswarlu festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Lord Ghattupati Venkateswarlu	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
			5 DEVARAKONDA TALUK—*Contd.*						
18	84 Teeded	12 miles from Devarakonda	1 Mallikarjunaswamy festival	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Lord Mallikarjunaswamy, Sivalingam	Local and from the nearby villages. Hindus	Eatables, utensils, pictures, photos, clothes, toys, etc.	...
			2 Ramalingeswaraswamy festival	Phalguna Suddha Chathurdasi to Bahula Padyami (February–March). 3 days	Local, religious	Ramalingeswaraswamy Sivalingam	Local and from the neighbouring villages. Hindus	Eatables, utensils, pictures, photos, toys, books, clothes, etc.	...
19	88 Nelvalpalle	14 miles from Devarakonda	Sri Mallikarjunaswamy Rathotsavam	Magha Bahula Triodasi to Phalguna Suddha Tadiya (February–March). 6 days	Local, religious	Lord Mallikarjunaswamy	1,000; local and from nearby villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, torches, photos, clothes, pictures, etc.	...
20	94 Bandatimmapur	4 miles from Nalgonda–Devararkonda bus route at about 8 miles from Devarakonda	Ramalingeswaraswamy festival	From Magha Suddha Triodasi (January–February). 6 days	Local, reigious	Lord Ramalingeswaraswamy, Sivalingam	Local congregation. Hindus	...	...
21	95 Pagdipalle	1 mile from Nalgonda –Devarakonda road at 6 miles from Devarakonda	Mallikarjunaswamy Rathotsavam	From Magha Bahula Triodasi (January–February). 6 days	Local, religious	Lord Mallikarjunaswamy stone Sivalingam	Local congregation. Hindus	...	...
22	98 Palwai	3 miles from Nagarjunasagar road and 10 miles from Devarakonda	Mahasivaratri	From Magha Bahula Triodasi (January–February). 3 days	Local, religious	Lord Siva, Sivalingam	Local congregation. Hindus	...	...
23	102 Pedda Adserlapalle	12 miles from Devarakonda, 36 miles from Miryalguda and 50 miles from Macherla Railway Station	Lingamanthuni Jatara	From Phalguna Bahula Tadiya (February–March). 2 days	Local, religious	Lingamantha, tutelary deity	Local congregation. Gollas	...	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March–April) in Rama temple

24	103 Ghanpur	1 mile from Miryalguda–Devarakonda road at 14 miles from Devarakonda	Venkateswaraswamy Kalyanothsavam	From Magha Suddha Ashtami (January–February). 6 days	Widely known, religious	Lord Venkateswaraswamy image in human form	10,000; local and from distant places of the district. Hindus	Eatables, lanterns, torches, utensils, mirrors, combs, toys, bangles, books, photos and clothes, etc.	...
25	116 Yeleshwaram	24 miles from Macherla Railway Station and 33 miles from Devarakonda	Mahasivaratri	From Magha Bahula Triodasi (January–February). 3 days	Local, religious	Lord Eleswaraswamy	2,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, torches, mirrors combs, books, photos and clothes	..
26	131 Peddamunagal	17 miles from Devarakonda by bus route	Ahankalamma Jatara	Sravana Bahula Panchami to Sapthami (July–August). 3 days	Local, religious	Village deity Ahankalamma with the image in the form of Trisulam	Local and nearby villages. Hindus	Eatables, photos, toys, etc.	...
27	148 Mudigonda	6 miles to the west of Devarakonda	Mahasivaratri	Magha Bahula Chathurdasi (January–February) to Phalguna Suddha Vidiya (February–March). 4 days	Local, religious	Lord Veerabhadraswamy, stone image	1,000; local and from the nearby villages. Hindus	Eatables, cocoanuts, mirrors and combs	...
28	178 Chandampet	About 10 miles from Devarakonda	Maqdoom Shah Vali Urs	In Jamadi-ul-Avval (September–October). 1 day	Local, religious	Maqdoom Shah Vali, a saint	1,000; local and from the nearby villages. All communities	...	...
29	I Devarakonda	Taluk headquarters and there are communication facilities to all the important places	1 Darwesh Mohammad Khadri Vali Urs	16 Jamadi-us-Sani (October–November). 2 days	Local, religious	Darwesh Mohammad Khadri Vali, a saint	400; local congregation. All communities		Suleman Shah Vali Urs is celebrated for two days in Shaban (December–January) Jalal Shah Vali Urs is celebrated for a day in Rabi-us-Sani (August–September)
			2 Khadar Mastan Shah Vali Urs	15th Rabi-ul-Avval (July–August). 1 day	Local, religious	Khadar Mastan Shah Vali, a saint	300; local congregation. All communities	...	Baba Sharfuddin Vali Urs is celebrated for a day in Zilhaj (April May) Baba Maqdoom and Mansoor Shah Vali Urs is celebrated for 2 days in Rajab (November–December)

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1	2	3	4	5	6	7	8	9	10
				BHONGIR TALUK					
1	3 Gopalpur	18 miles from Bhongir by road	Peddamma Jatara	From Vaisakha Suddha Purnima (April–May). 2 days	Local, religious	Village deity Peddamma, image in human form with 4 hands on a tiger	700; local congregation. Hindus	..	...
2	8 Mulkalapalle	About 7 miles from Bhongir	Mallannaswamy Jatara	During Magham (January–February). 1 day	Local, religious	Mallannaswamy	200; local congregation. Hindus	..	...
3	18 Ibrahimpur	10 miles from Raigiri Railway Station	Lakshmi Narasimhaswamy festival	Magha Suddha Vidiya to Chaviti (January–February). 3 days	Local, religious	Lord Lakshminarasimhaswamy	200; local and from neighbouring villages. Hindus	Eatables, toys, etc.	...
4	20 Mannevari Thurkapalle	11 miles from Bhongir	Sri Rama Navami	Chaitra Suddha Sapthami to Navami (March–April). 3 days	Local, religious	Lord Rama	Local, and from neighbouring villages. Hindus	...	..
5	21 Venkatapur	12 miles from Bhongir Railway Station	Mallanna Jatara	From Phalguna Suddha Triodasi (February–March). 2 days	Local, religious	Lord Mallanna, earthen image painted with colours	Local and from nearby villages. Hindus	...	
6	26 Masaipet	3 miles from Yadgirpalle hillock as well as Vangapalle Railway Station and 12 miles from Bhongir	Yakub Shah Vali Darga Urs	From January 15th. 3 days	Local, religious	Yakub Shah Vali, a tomb of the saint	Local and from Secunderabad and other places. All communities	...	Kondalamma Jatara is celebrated for a day in 2nd half of Sravanam (July–August)
7	29 Gouraipalle	6 miles from Vangapalle Railway Station and 14 miles from Bhongir	Mallanna Jatara	From Pushya Suddha Purnima (December–January). One week	Local, religious	Village deity Mallanna, image in human form	600; local and from neighbouring villages. Hindus	Eatables, earthenware, mirrors, combs, earthen and wooden toys, and photos	...

8	39 Pamkunta	About 14 miles from Aler and Vangapalle Railway Stations and 25 miles from Bhongir	Veerabhadraswamy festival	Phalguna Suddha Tadiya to Shasthi (February–March). 4 days	Local, religious	Veerabhadraswamy, Sankara and Parvati images in human form	3,500; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, pictures, torches, photos, clothes, books, bangles, flowers, etc.	Pandals are erected and there is free feeding to some extent
9	41 Jala	14 miles from Aler Railway Station	Village deities Jatara	Throughout the month of Sravanam (July–August). 30 days	Local, religious	Village deities Mysamma and Posamma	About 500; local congregation. Hindus	...	...
10	45 Bondugula	12 miles from Aler Railway Station and 24 miles from Bhongir	1 Sri Venkateswaraswamy festival	From next day of Sankranti 5 days	Local, religious	Lord Venkateswaraswamy	1,000; local and from nearby villages. Hindus	Eatables, bangles, mirrors, combs, photos, etc.	...
			2 Sri Venugopalaswamy festival	In January. 5 days	Local, religious	Lord Venugopalaswamy	500; local congregation. Hindus	...	...
11	49 Kolanpaka	4 miles from Aler Railway Station on the Secunderabad–Khazipet section of the Central Railway	1 Mahaveera Jain festival	Chaitra Suddha Triodasi to Purnima (March–April). 3 days	Widely known, religious	Mahaveera a Jain saint	12–17 thousands local and from distant places. Jains and others also	...	There are choultries and special trains run for the pilgrims
			2 Veeranarayana Swamy uthsavam	From Chaitra Suddha Navami (March–April). 8 days	Local, religious	Lord Veeranarayana Swamy	Local congregation. Hindus	..	...
12	(II) Aler	A railway station, 14 miles from Bhongir. Saiguda is the hamlet	1 Sri Ranganayakaswamy Kalyanothsavam	Jaistha Suddha Ekadasi to Purnima (May–June). 5 days	Local, religious	Lord Ranganayakaswamy	Local congregation. Hindus	...	...
			2 Sri Rama Navami	Chaitra Suddha Navami to Purnima (March–April). 7 days	Local, religious	Lord Sri Rama self manifested image	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, pictures, photos, books, handloom and ready made clothes, etc.	...
13	57 Shahrajpeta	4 miles from Aler Railwav Station and 20 miles from Bhongir	Markamma Uthsavam	From Sravana Suddha Dasami (July–August). 6 days	Local, religious	Village deity Markamma, image in human form with a crown hodling sword in her hand	Local congregation. Hindus	...	...

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1	2	3	4	5	6	7	8	9	10
				6 BHONGIR TALUK—*Contd.*					
14	63 Mootakodur	6 miles from Vangapalle Railway Station and 14 miles from Bhongir	Beerappa Theertham	In Phalgunam (February–March). Once in 9 years. 5 days	Local, religious	Beerappa, tutelary deity	1,000; local congregation. Gollas	Eatables, etc.	...
15	67 Kandukur (Pedda)	½ miles from Vangapalle Railway Station	Katamayya Jatara	In Sravanam (July–August). 1 day	Local, religious	Katamayya, a tutelary deity, image in human form	1,000; local congregation. Gowdas	Eatables, etc.	...
16	70 Yadagiripalle	3 miles from Raigiri Railway Station on the Hyderabad–Kazipet Section of Central Railway, 8 miles from Bhongir and 40 miles from Hyderabad	Sri Yadagiri Lakshminarasimhaswamy Brahmothsavam	From Phalguna Suddha Vidiya to Dwadasi (February–March). 11 days	Widely known, religious	Yadagiri Lakshminarasimhaswamy 3 ft. high stone image in human form along with images of Adi Lakshmi and Chenchulakshmi	1,00,000; from all over India. Hindus	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes, agriculture implements, etc.	There are many choultries. There is free feeding. Water and electric current are supplied to the pilgrims. Hanuman Jayanthi and Theppothsavam are celebrated on Chaitra Suddha Purnima (March–April). Nrusimha Jayanthi is celebrated on Vaisakha Suddha Triodasi (April–May). Vamana Jayanthi is observed on Bhadrapada Suddha Navami (August–September). Thiruppani Alwar Thirunakshatram is celebrated on Kartika Bahula Padyami (October–November)
17	72(a) Peddireddyguda, hamlet of Datarpalle	1 mile from Yadagirigutta and 5 miles from Bhongir	Narasimhaswamy Rathothsavam	From Magha Suddha Ekadasi (January–February). 4 days	Local, religious	Lord Narasimhaswamy	800; local and from neighbouring villages. Hindus	Eatables, mirrors, combs, photos, pictures, etc.	There are two choultries

18	78(a) Choud. erpalle, hamlet of Marriyal	8 miles from Bhongir	Mallanna Jatara	From Magha SuddhaDwadasi (January-February). 3 days	Local, religious	Mallanna, stone image in human form	1,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torches, toys, mirrors and combs, etc.	There is a choultry and free feeding for a day
19	79 Cheekatimamidi	8 miles from Bhongir	Thirumalingeswaraswamy festival	In Chaitram (March-April). 1 day	Local, religious	Thirumalingeswaraswamy	500; local congregation. Hindus	...	...
20	81 Pyararam	10 miles from Bhongir	Mallanna Jatara	From Phalguna Suddha Padyami (February-March). 3 days	Local, religious	Mallanna	2,500; local and from neighbouring villages. Hindus	Eatables, earthenware articles, mirrors, combs, lanterns, pictures, torches, photos, bamboo baskets, toys, etc.	...
21	88 Ramalingampalle	9 miles from Bhongir	Someswaraswamy Jatara	Phalguna Suddha Chathurdasi (February-March). 1 day	Local, religious	Lord Someswaraswamy	1,000; local congregation. Hindus	...	...
22	103 Mahadevpur	3 miles from Bibinagar Railway Station	Sivaratri Mahothsavam	Magha Bahula Triodasi to Amavasya (January-February). 3 days	Local, religious	Sivalingam	5 to 6 thousand; local and from neighbouring villages. Hindus	Eatables, earthen pots, torches, lanterns, mirrors, combs, kumkum, toys, clothes, etc.	Sri Rama Navami is celebrated on Chaitra Suddha Navami (March-April)
23	105 Jainepalle	2 miles from Bibinagar Railway Station and 10 miles from Bhongir	Gandi Mysamma Uthsavam	Phalguna Bahula Dasami (February-March). 1 day	Local, religious	Gandi Mysamma image in female form with 4 hands on elephant vahanam	800; local and from nearby villages. Hindus	Eatables, bangles, etc.	...
24	107 Wadaparthi	½ mile from Bhongir-Jagidepur road and 4½ miles from Bhongir	Mahakali Uthsavam	Chaltra Suddha Padyami to Tadiya (March-April). 3 days	Local, religious	Village deity, Mahakali brass image in human form on a tiger holding a sword	Local congregation. Hindus	...	Sita Rama Kalyanam is celebrated on Chaitra Suddha Navami (March-April) in Anjaneya temple. Bonams and naivedyam are offered to village deities on any day in Sravanam (July-August)
25	109 Hussainabad	1 mile from Bhongir	Bangaru Mysamma Jatara	Chaitra Bahula Padyami and Vidiya (March-April). 2 days	Local, religious	Village deity, Bangaru Mysamma	300; local and from nearby villages. Hindus	...	...
26	I Bhongir	Taluk headquarters and a Railway Station on Hyderabad-Kazipet Section of Central Railway at a distance of 32 miles from Hyderabad	Syed Jamal Bahar Urs	From 13 Jamadi-ul-avval (September-October). 3 days	Widely known, religious	Jamal Bahar, a tomb of the saint	Local and from other districts. All communities	..	Sri Rama Navami is celebrated for a day on Chaitra Suddha Navami (March-April) in not only Anjaneya temple but also in Siva temple.

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				6 BHONGIR TALUK—*Contd.*					
									Ganesh*;festival is celebrated in Bhadrapadam (August-September) in Siva temple
27	115 Bommaipalle	1 mile from Bhongir Railway Station	Mallanna (Mallikharjuna) Jatara	From Magha Bahula Chathurdasi (January-February). 5 days	Local, religious	Village deity Mallanna, earthen image in human form	500; local and from nearby villages. Hindus	Eatables, sundry articles	...
28	117 Bibinagar	A Railway Station 7 miles from Bhongir and 22 miles from Hyderabad	Venugopalaswamy Uthsavam	Chaitra Suddha Ashtami to Ekadasi (March-April). 4 days	Local, religious	Venugopalaswamy, stone image	5,000; local and from nearby villages. Hindus	Food stuffs, utensils, mirrors, combs, torches, lanterns, pictures of Gods and leaders, beads, bangles and toys	Bhajans are performed in Siva temple on Sivaratri i. e., Magha Bahula Chathurdasi (January-February)
29	119 Padmatsomaram	4 miles from Bibinagar Railway Station	Linga Basaveswaraswamy Uthsavam	Magha Bahula Dasami to Phalguna Suddha Vidiya (February-March) 8 days	Local, religious	LingaBasaweswara with the image of Siva sitting in meditation	3,000; local and from neighbouring villages. Hindus	Eatables, utensils, lanterns, torches, mirrors combs, photos, books, clothes, bamboo baskets and toys, etc.	..
30	120 Rahimkhanguda	1 mile from Bibinagar Railway Station and 9 miles from Bhongir by road	Venkateswara Brahmothsavam	From Magha Bahula Triodasi (February-March). 6 days	Local, religious	Lord Venkateswaraswamy	1,500; local and from nearby villages. Hindus	Eatables, earthen and wooden toys, etc.	...
31	124 Inkrial	6 miles from Bibinagar Railway Station and 13 miles from Bhongir	Lakshminarayanaswamy festival	Phalguna Bahula Vidiya to Ekadasi (February-March). 10 days	Local, religious	Lord Lakshminarayanaswamy, black stone image with image of Goddess Lakshmi	4,000; local and from nearby villages. Hindus	Foodstuffs, earthen pots, utensils, mirrors, combs, lanterns, torches, bangles, etc.	...

32	128 Pochampalle	6 miles from Bibinagar Railway Station and about 9 miles from Bhongir	Lingeswaraswamy festival	Magha Suddha Ekadasi (January-February). 1 day	Local, religious	Lord Lingeswaraswamy	300; local congregation. Hindus	...	...
33	129 Jalalpur	12 miles from Bibinagar Railway Station and 16 miles from Bhongir	Sri Rama Navami	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Lord Sri Rama -self manifested image and also of Hanuman	Thousands of people, local and from surrounding villages. Hindus	Eatables, pots, beads, books, photos, handloom clothes, mats, bangles, etc.	Siva festival is celebrated on Sankranti day i.e., on January 14th in Siva temple
34	132 Julur	7 miles from Bibinagar Railway Station and 15 miles from Bhongir	Venugopalaswamy Uthsavam	Phalguna Suddha Panchami to Dasami (February-March). 6 days	Local, religious	Venugopalaswamy – stone image in human form	2,500; local and from neighbouring villages. Hindus	Eatables, pots, beads, mirrors, combs, wooden and earthen toys, etc.	Brahmamgari uthsavam is celebrated for 3 days from Vaisakha Suddha Padyami to Tadiya (April-May)
35	136 Kapraipalle	5 miles from Bibinagar and 7 miles from Bhongir	Sri Rama Navami	Chaitra Suddha Vidiya to Navami (March-April). 8 days	Local, religious	Lord Rama and Sita, 3 ft. high stone images in human form	Local congregation. Hindus	Eatables, books pictures, etc.	...
36	143 Ravulapalle (Pedda)	6 miles from Bibinagar Railway Station on the banks of River Musi and 14 miles from Bhongir	Ranganayakaswamy Uthsavam	Magha Suddha Ekadasi to Bahula Vidiya (January-February). 7 days	Local, religious	Lord Ranganayakaswamy	1,000; local and from nearby villages. Hindus	Eatables, bangles, beads, utensils and ready made dresses	..
37	144 Ravulapalle (Chinna)	5 miles from Bibinagar Railway Station, 13 miles from Bhongir by kutcha road and ½ mile to the north of River Musi	Ramalingeswaraswamy Kalyanamahothsavam	From Magha Bahula Dasami (January-February). 6 days	Local, religious	Ramalingeswaraswamy, stone Sivalingam	About 3,000; Local and from nearby villages. Hindus	Foodstuffs, utensils, torches, mirrors, combs, lanterns books, photos, toys, bamboo baskets, cocoanuts, bangles, etc.	...
38	145 Maqdoom palle	4 miles from Bhongir	Narasimhaswamy Jatara	From Magha Suddha Chaviti (January-February). 3 days	Local, religious	Lord Narasimhaswamy -- brass image	1,000; local and from neighbouring villages. Hindus	Eatables, pots, mirrors, combs, hair-ornaments, bangles, kumkum, cocoanuts, etc.	...
39	153 Raigiri	A Railway Station on Hyderabad–Kazipet Section. 3 miles from Bhongir. Muthareddiguda is the hamlet of this village at 1½ miles from Raigiri Railway Station	1 Venkateswaraswamy Rathothsavam	Magha Suddha Purnima to Bahula Panchami (January-February). 6 days	Local, religious	Lord Venkateswaraswamy	200; local congregation. Hindus	Eatables, etc.	Daily puja to the Lord is performed

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				6 BHONGIR TALUK—*Concld.*					
			2 Siva Parvathi Kalyanamahothsavam	Magha Bahula Ekadasi to Phalguna Suddha Vidiya (February–March). 7 days	Local, religious	Lord Siva - stone Sivalingam	2,000; local and from neighbouring villages. Hindus	Eatables, mirrors, combs, photos, pictures beads, utensils, etc.	There is a free feeding to some extent. Anjaneya sevas are performed on every Saturday in Sravanam. Siva seva is performed on last Monday of Sravanam. Mysamma Aradhana is performed on every Thursday in Sravanam
				7 RAMANNAPET TALUK					
1	23 Sudda	19 miles from Aler Railway Station on Hyderabad–Kazipet Section	Venugopalaswamy festival	From Magha Suddha Sapthami to Ekadasi (January–February). 5 days	Local, religious	Lord Venugopalaswamy	300; local congregation. Hindus	...	...
2	25 Seetharampur	16 miles from Aler Railway Station	Sri Rama Navami festival	From Chaitra Suddha Navami (March–April). 8 days	Local, religious	Lord Sita Rama Swamy.	About 1,000, Local congregation Hindus.	...	Pandals are erected. Daily puja is performed in the temple. Sivaratri is celebrated for a day in Siva temple on Magha Bahula Chathurdasi
3	36 Dharmaram	3 miles from Jangaon–Suryapet road and about 16 miles from Ramannapet and 25 miles from Jangaon Railway Station	Ramaswamy festival	Phalguna Suddha Sapthami and Ashtami (February–March). 2 days	Local, religious	Lord Ramaswamy	200; local congregation. Hindus	..	...
4	42 Addaudur	24 miles from Jangaon Railway Station and 48 miles from Bhongir by road	Kodanda Ramaswamy Brahmothsavam	Chaitra Suddha Panchami to Navami (March–April). 5 days	Local, religious	Lord Kodanda Ramaswamy	3 to 4 thousands, local and from nearby villages. Hindus	.	Pandals are erected. Dhanurmasothsavam and Thiruppavai uthsavam are celebrated for 30 days in Pushyam (December–January)

5	56 Musipatla	30 miles from Bhongir Railway Station	Bugga Ramaswamy Uthsavam	Magha Bahula Amavasya (January–February). 1 day	Local, religious	Sri Bugga Ramaswamy	Local congregation. Hindus	...	...
6	57 Bijilapur	30 miles from Bhongir Railway Station	Venkateswaraswamy and Narasimhaswami Uthsavams	On Magha Suddha Ekadasi (January–February). 1 day	Local, religious	Venkateswaraswamy and Narasimhaswamy	Local congregation. Hindus	...	...
7	58 Mothkur	20 miles from Ramannapet and also from Aler Railway Station	Ramalingaswamy Uthsavam	Phalguna Suddha Purnima to Bahula Ekadasi (February–March). 12 days	Local, religious	Lord Ramalingaswamy Sivalingam and images of Rama and Sita	5, 6 hundreds, local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs, torches, books, pictures, e c.	...
8	62 Rahimkhanpet	30 miles from Ramannapet and 24 miles from Bhongir Railway Station	Bonalu festival	Sravana Bahula Dasami and Ekadasi (July–August). 2 days	Local, religious	Village deity Mutyalamma	Local congregation. Hindus	...	Aradhana is performed in Siva temple. Once a year Vanavasam is celebrated for a day near Ramaswamy idol on a rock nearby
9	66 Atmakur	24 miles from Ramannapet and also from Bhongir Railway Station	Ramalingeswaraswamy uthsavam	Chaitra Suddha Panchami to Navami (March–April). 5 days	Local, religious	Lord Ramalingeswaraswamy Sivalingam	400; local and from the nearby villages. Hindus	Eatables, mirrors, combs, pictures, bangles, etc.	...
10	68 Pallerla	8 miles from Valigonda by foot-path and 24 miles from Bhongir Railway Station	Sri Venugopalaswamy Kalyanothsavam	Phalguna Suddha Panchami to Ekadasi (February–March). 7 days	Local, religious	Lord Venugopalaswamy stone image in human form holding a flute at the mouth	3,000; local and from neighbouring villages. Hindus	Eatables, lanterns, torches, mirrors, combs, bangles, etc.	...
11	78 Venkatapur	40 miles from Bhongir Railway Station	Sri Masthyagiri Lakshminarasimhaswamy Jatara	All Saturdays and Mondays in Pushyam (December–January).	Local, religious	Lord Masthyagiri Lakshmi narasimhaswamy	3,000; local and from the nearby villages. Hindus	Eatables, earthenware, lanterns, mirrors, combs, pictures, photos, books, torches, cocoanuts, bangles, etc.	...
12	80 Aroor	19 miles from Bhongir Railway Station	Sri Chennakesavaswamy festival	From Vaisakha Suddha Purnima (April–May). 4 days	Local, religious	Lord Chennakesavaswamy	500; local congregation. Hindus	...	...
13	84 Valigonda	2 furlongs from Bhongir–Narkatpalle bus route and 14 miles from Bhongir Railway Station	Sri Sita Rama Kalyanothsavam	Chaitra Suddha Panchami to Navami (March–April). 5 days	Local, religious	Lord Sita Ramaswamy, images in human form	1,500; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, handsticks, bangles, etc.	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No. 1	Location Code No. and name of the Village/Town 2	Distance from nearest Railway Station, City or Town 3	Name of fair or festival 4	Month and dates when the fair or festival is held and its duration 5	Significance and occasion for the fair or festival 6	Name and description of the deity connected with the fair or festival 7	Estimated congregation, local or otherwise. Do all communities participate ? 8	Articles brought to the fair or festival for sale 9	Remarks—(Facilities, if any, for visitors—any other special features) 10
				7 RAMANNAPET TALUK—*Concld.*					
14	91 Kanumukkula	35 miles from Ramannapet	Village deities Bonalu	Sravanam (July–August).	Local, religious	Village deities Mysamma, Mutyalamma, Edamma and Posamma	Local congregation. Hindus	...	...
15	96 Malkapur	24 miles from Ramannapet	Ramalingeswaraswamy Uthsavam	Chaitra Bahula Vidiya to Panchami (March–April). 4 days	Local, religious	Lord Ramalingeswaraswamy, Sankara and Parvati images	Local congregation. Hindus	...	...
16	99 Devalammanagagaram	1½ miles from Koyyalagudem bus stage on Hyderabad–Nalgonda road and 21½ miles from Ramannapet	Sri Rama Rathothsavam	Chaitra Suddha Padyami to Ekadasi (March–April). 11 days	Local, religious	Sita, Rama, Lakshmana and Hanuman stone images	2,000; local and from neighbouring villages. Hindus	Eatables, lanterns, mirrors, combs pictures, photos books, toys, etc.	There is free feeding to some extent
17	101 Tangedpalle	About 13 miles from Ramannapet and 34 miles from Hyderabad	Venkateswaraswamy Uthsavam	From Margasira Suddha Panchami (November–December). 5 days	Local, religious	Lord Venkateswaraswamy	400; local congregation Hindus	...	...
18	107 Lingojiguda	1 mile from Lingojiguda bus stage on Hyderabad–Vijayawada road, 18 miles from Ramannapet and 33 miles from Hyderabad	Ramalingeswaraswamy Kalyanothsavam	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Ramalingeswaraswamy	2,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, pictures, books, toys, torches, mirrors, combs, photos, clothes, bangles, etc.	...
19	108 Panthangi	6 furlongs from the bus stage at 35 miles from Hyderabad on Hyderabad–Vijayawada road and 16 miles from Ramannapet and 35 miles from Hyderabad	Sri Rama Navami	Chaitra Suddha Navami to Ekadasi (March–April). 3 days	Local, religious	Lord Sri Rama	2,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, pictures, torches, photos, clothes, toys, mirrors, combs, books, bangles, baskets, etc.	..
20	117 Swamulavarilingotam	About 8 miles from Ramannapet	Onkaraswamy Kalyanothsavam	Chaitra Suddha Dwadasi to Bahula Tadiya (March–April). 7 days	Local, religious	Lord Onkaraswamy Sivalingam	3,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, Ayurvedic medicines, clothes, books, agricul-	...

								tural implements, toys, baskets, bangles, etc.	
21	12 Gokaram	8 miles from Ramannapet and 16 miles from Bhongir Railway Station	1 Sri Ramachandraswamy Uthsavam	Chaitra Suddha Panchami to Triodasi (March–April). 9 days	Local, religious	Lord Sri Ramachandraswamy	5,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, torches, mirrors, combs, pictures, photos, toys, books, bangles, etc.	...
			2 Sankaraswamy Uthsavam	Magha Bahula Triodasi to Amavasya (January–February). 3 days	Local, religious	Lord Sankaraswamy – Siva	Local congregation. Hindus	...	...
22	124 Yellanki	5 miles from Ramannapet and 20 miles from Bhongir Railway Station	Siva festival	Phalguna Bahula Ekadasi to Amavasya (February–March). 5 days	Local, religious	Lord Siva – stone Sivalingam	1,000; local and from the nearby villages. Hindus	Eatables, utensils, lanterns, pictures, books, agricultural implements, toys, photos torches, mirrors combs, etc.	Pandals are erected
23	126 Ramannapet	Taluk headquarters–22 miles from Bhongir Railway Station	Chennakesavaswamy festival	Magha Suddha Navami and Dasami (January–February). 2 days	Local, religious	Lord Chennakesawaswamy	200; local congregation. Hindus	...	...
24	128 Tummalaguda	4 miles from Ramannapet and 18 miles from Bhongir Railway Station	1 Mutyalamma Jatara	In Sravanam (July–August). 1 day	Local, religious	Village deity Mutyalamma	Local and from distant places also	...	...
			2 Sankara festival	From Magaha Bahula Chathurdasi (January–February). 3 days	Local, religious	Lord Sankara	1,000; local and from the nearby villages. Hindus	Eatables, mirrors, combs, books, pictures, photos, tojys, etc.	Pandals are erected. There is free feeding to some extent
25	129 Nidhanpalle	3 miles from Ramannapet	Mallanna festival	Magha Bahula Chathurdasi (January–February). 1 day	Local, religious	Mallanna Deva	400; local congregation. Hindus	...	...
26	138 Kakkireni	10 miles from Ramannapet by road	1 Linga Malleswaraswamy Uthsavam	From Magha Bahula Triodasi (January–February). 4 days	Local, religious	Lord Lingamalleswaraswamy	Local congregation. Hindus	Eatables, etc.	...
			2 Lakshminarasimhaswamy Uthsavam	From Chaitra Suddha Chathurdasi (March–April). 5 days	Local, religious	Lord Lakshminarasimhaswamy	Local congregation. Hindus	Eatables, etc.	Mutyalamma Jatara is celebrated in Sravanam (July–August)

APPENDIX III
LIST OF MARKETS AND SHANDIES

Name of Market or Shandy	Name of Town/Village in which Market or Shandy is located	Main items of business	Days of operation
1	2	3	4
		1 NALGONDA TALUK	
Weekly Market	Nalgonda	All provisions	Thursday
Vegetable Market	-do-	Vegetables	Daily
Meat Market	-do-	Meat	-do-
Fruit Market	-do-	Fruits	-do-
Grain Market	-do-	Grains	All days except Sundays
Cattle Market	Pullemsa	Cattle	Saturday
-do-	Narketpalle	-do-	Friday
-do-	Kattangur	-do-	Saturday
-do-	Chandur	Cattle and provisions	Friday
-do-	Nakrekal	Cattle	Sunday
		2 SURYAPET TALUK	
Agricultural Community Market	Suryapet	Groundnut, paddy, jowar. and greengram	All days except public holidays
Meat Market	-do-	Meat	Daily
Vegetable Market	-do-	Vegetables	-do-
		3 HUZURNAGAR TALUK	
Weekly Market	Huzurnagar	Earthenware and provisions	Monday
		4 MIRYALGUDA TALUK	
Weekly Market	Miryalguda	Vegetables, handloom clothes, pots, hides and skins, etc.	Saturday
		5 DEVARAKONDA TALUK	
Weekly Market	Devarakonda	Castor seeds and provisions	Sunday
-do-	Nampalle	-do-	Monday
-do-	Peddadasarlapalle	-do-	-do-
-do-	Gundlapalle	-do-	Friday
		6 BHONGIR TALUK	
Gunj Market	Bhongir Town	Paddy, castor, groundnut and greengram	Daily
Weekly Market	Pochampalle	Cloth and provisions	Friday
		7 RAMANNAPET TALUK	
Cattle Market	Ramannapet	Cattle	Monday
-do-	Mothkur'	-do-	Sunday
-do-	Choutuppal	-do-	-do-

Source: The Collector, Nalgonda

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January–February	1 day	Nalgonda	Gudivada	Mahasivaratri	Sundry articles, eatables, toys, etc.
	3 days	Suryapet	Kudali	Siva Kalyanothsavam	Fruits, eatables, toys, etc.
	17 days	-do-	Bodabandagudem h/o Vibhalapuram	Yellamanchamma Jatara	Eatables, utensils, toys, etc.
	5 days	Huzurnagar	Vallapuram	Balakoteswaraswamy Kalyanothsavam	Eatables, bangles, earthen pots, lanterns, torchlights, mirrors, combs, photos, etc.
	5 days	-do-	Mellacheruvu	Swayambhu Sambulingeswaraswami Kalyanothsavam	Eatables, utensils, glassware, bangles, lanterns, mirrors & combs, pictures and photos, books, maps, clothes, toys, fancy goods and other sundry articles.
	3 days	Miryalguda	Ramadugu	Sivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, clothes, agricultural implements, toys, etc.
	11 days	-do-	Borraipalem	Venkateswaraswamy festival	Eatables, photos, pictures, cocoanuts, bangles
	10 days	Devarakonda	Sarampeta	Sthambhagiri Laxminarasimhaswamy Jatara	Eatables, utensils, lanterns, etc.
	3 days	-do-	Kurmapalle	Mahbub Subhani Urs	Eatables, utensils, lanterns, mirrors, combs, pots, photos, clothes, books and toys, etc.
	3 days	-do-	Kothalapuram	Mahasivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes and toys
	3 days	-do-	Teeded	Mallikharjunaswami festival	Eatables, utensils, pictures, photos, clothes, toys, etc.
	6 days	-do-	Ghanpur	Venkateswaraswamy Kalyanothsavam	Eatables, lanterns, torches, utensils, mirrors, combs, toys, bangles, books, photos and clothes, etc.
	3 days	-do-	Yeleswaram	Mahasivaratri	Eatables, utensils, lanterns, torches, mirrors, combs, books, photos and clothes
	4 days	-do-	Mudigonda	Mahasivaratri	Eatables, cocoanuts, mirrors and combs
	3 days	Bhongir	Ibrahimpur	Laxminarasimhaswamy festival	Eatables, toys, etc.
	5 days	-do-	Bondugula	Sri Venkateswaraswamy festival	Eatables, bangles, mirrors, combs, photos, etc.
	4 days	-do-	Peddyreddyguda h/o Datarpalle	Narasimhaswamy Rathothsavam	Eatables, mirrors, combs, photos, pictures, etc.
	3 days	-do-	Chowderpalle h/o Marriyal	Mallanna Jatara	Eatables, utensils, lanterns, torches, toys, mirrors, combs, etc.
	3 days	-do-	Mahadevpur	Sivaratri Mahothsavam	Eatables, earthen pots, torches, lanterns, mirrors, combs, kumkum, toys, clothes, etc.
	7 days	-do-	Ravulapalle (Pedda)	Ranganayakaswamy Uthsavam	Eatables, bangles, beads, utensils, and ready-made dresses

APPENDIX IV

LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January–February –*Contd.*	6 days	Bhongir	Ravulapalle (Chinna)	Ramalingeswara-swamy Kalyanama-hothsavam	Foodstuffs, utensils, torches, mirrors, combs, lanterns, books, photos, toys, bamboo baskets, cocoanuts, bangles, etc.
	3 days	–do–	Maqdoompalle	Narasimhaswamy Jatara	Eatables, pots, mirrors, combs, hair ornaments, bangles, *kumkum*, cocoanuts, etc.
	6 days	–do–	Raigiri	Venkateswaraswamy Rathotasavam	Eatables, etc.
	3 days	Ramannapet	Lingojiguda	Ramalingeswara-swamy Kalyanoth-savam	Eatables, utensils, lanterns, pictures, books, toys, torches, mirrors, combs, photos, clothes, bangles, etc.
	3 days	–do–	Tummalguda	Sankara festival	Eatables, mirrors, combs, books, pictures, photos, toys, etc.
	4 days	–do–	Kakkireni	Lingamalleswara-swamy Uthsavam	Eatables, etc.
February–March	6 days	Suryapet	Urlugonda	Laxminarasimha-swamy Kalyanoth-savam	Eatables, utensils, lanterns, mirrors, combs, photos, pictures, clothes, books, fowls, bangles, agricultural implements and toys
	8 days	Devarakonda	Yarugandlapalle	Bugganarasimha-swamy Rathothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and handloom clothes
	3 days	–do–	Teeded	Ramalingeswara-swamy festival	Eatables, utensils, pictures, photos, toys, books, clothes, etc.
	6 days	–do–	Nelvalpalle	Mallikarjuna-swamy Rathothsavam	Eatables, utensils, lanterns, mirrors, combs, torches, photos, clothes, pictures, etc.
	4 days	Bhongir	Pamkunta	Veerabhadraswamy festival	Eatables, lanterns, mirrors, combs, pictures, torches, photos, clothes, books, bangles, flowers, etc.
	5 days (once in 9 years)	–do–	Mootakodur	Beerappa Theertham	Eatables, etc.
	11 days	–do–	Yadgiripalle	Yadagiri Laxmi-narasimhaswamy Brahmothsavam	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes, torches, drugs, agricultural implements, etc.
	3 days	–do–	Pyararam	Mallanna Jatara	Eatables, earthenware articles, mirrors, combs, lanterns, pictures, torches, photos, bamboo baskets, toys, etc.
	1 day	–do–	Jainepalle	Gandi Mysamma Uthsavam	Eatables, bangles, etc.
	5 days	–do–	Bommaipalle	Mallanna (Mallikar-juna) Jatara	Eatables and sundry articles
	8 days	–do–	Padmatsomaram	Linga Basaveswara-swamy Uthsavam	Eatables, utensils, lanterns, torches, mirrors, combs, photos, books, clothes, bamboo baskets and toys, etc.
	5 days	–do–	Rahimkhanguda	Venkateswara Brahmothsavam	Eatables, earthen and wooden toys, etc.
	11 days	–do–	Inkrial	Laxminarayana-swamy festival	Foodstuffs, pots, utensils, mirrors, combs, lanterns, torches, bangles, etc.

February–March *Contd.*	2 days	Bhongir	Julur	Venugopalaswamy Uthsavam	Foodstuffs, pots, beads, mirrors, combs, wooden and earthen toys, etc.
	5 days	-do-	Raigiri	Siva Parvati Kalyanothsavam	Eatables, mirrors, combs, photos, pictures, beads, utensils, etc.
	15 days	Ramannapet	Mothkur	Ramalingaswamy Uthsavam	Eatables, lanterns, mirrors, combs, torches, books, pictures etc.
	7 days	-do-	Pallerla	Venugopalaswamy Kalyanothsavam	Eatables, lanterns, torches, mirrors, combs, bangles, etc.
	4 days	-do-	Yellanki	Siva festival	Eatables, utensils, lanterns, pictures, books, agricultural implements, toys, photos, torches, mirrors, combs, etc.
March–April	5 days	Nalgonda	Thatikal	Ramalingaswami Aradhanothsavam	Eatables, toys, etc.
	9 days	Suryapet	Miriyala	Sri Rama Navami	Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, agricultural implements, textiles and toys
	3 days	-do-	Ramachandrapuram	Sita Rama Kalyanothsavam	Sweets, bangles, books, photos, clothes, toys, etc.
	10 days	Huzurnagar	Boorugugadda	Adivarahalaxminarasimha Venugopalaswamy Kalyanothsavam	Eatables, utensils, mirrors, combs, photos, toys, books, etc.
	10 days	Miryalguda	Ramadugu	Kodandaramaswamy Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, books, photos, clothes, agricultural implements and toys
	6 days	Devarakonda	Madnapur	Laxmi Narasimhaswamy festival	Eatables, utensils, pictures, torches, lanterns, mirrors, combs, photos, books, handloom clothes and cut-pieces, agricultural implements, toys, bangles, etc.
	2 days	-do-	Thakadlapalle	Brahmadevuni Jatara	Eatables, utensils, mirrors, combs, toys, etc.
	3 days	-do-	Bheemanpalle	St. Joseph festival	Eatables, etc.
	7 days	Bhongir	Aler	Sri Rama Navami	Eatables, utensils, pictures, photos, books, handloom and ready-made clothes, etc.
	4 days	-do-	Bibinagar	Venugopalaswamy Uthsavam	Foodstuffs, utensils, mirrors, combs, torches, lanterns, pictures of Gods and leaders, beads, bangles and toys
	7 days	-do-	Jalalpur	Sri Rama Navami	Eatables, pots, beads, books, photos, handloom clothes, mats, bangles, etc.
	8 days	-do-	Kapraipalle	Sri Rama Navami	Eatables, books, pictures, etc.
	5 days	Ramannapet	Atmakur	Ramalingeswaraswamy Uthsavam	Eatables, mirrors, combs, pictures, bangles, etc.
	5 days	-do-	Valigonda	Sita Rama Kalyanothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, hand-sticks, bangles, etc.
	11 days	-do-	Devalammanagaram	Sri Rama Rathothsavam	Eatables, lanterns, torches, mirrors, combs, pictures, photos, books, toys, etc.
	3 days	-do-	Panthangi	Sri Rama Navami	Eatables, utensils, lanterns, torches, pictures, photos, clothes, toys, mirrors, combs, books, bangles, baskets, etc.
	7 days	-do-	Swamulavari Lingotam	Onkaraswami Kalyanothsavam	Eatables, utensils, lanterns, clothes, Ayurvedic medicines, books, agricultural implements, toys, baskets, bangles, etc.
	8 days	-do-	Gokaram	Sri Ramchandraswamy Uthsavam	Eatables, utensils, lanterns, torches, mirrors, combs, pictures, photos, toys, books, bangles, etc.

APPENDIX IV

LIST OF FAIRS

Period of the fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
March–April —*Contd.*	5 days	Ramannapet	Kakkireni	Laxmi Narasimha-swamy Uthsavam	Eatables, etc.
April–May	4 days	Devarakonda	Tirugandlapalle	Brahmadevuni Jatara	Eatables, mirrors, combs, books, photos, etc.
July–August	1 day	Huzurnagar	Huzurnagar	Mutyalamma Jatara	Eatables, bangles, books and photos, etc
	3 days	Devarakonda	Peddamunagal	Ahankalamma Jatara	Eatables, photos, toys, etc
	1 day	Bhongir	Kandukur (Pedda)	Katamayya Jatara	Eatables, etc.
August–September	2 days	Nalgonda	Nalgonda	Lateef Shah Vali Allah Khadri Urs	Eatables, puja articles, sundry articles, etc.
September–October	3 days	Suryapet	Etoor	Syed Jalal Shah Bukhari Urs	Eatables, bangles, sundry articles, etc.
December–January	One week	Bhongir	Gourapalle	Mallanna Jatara	Eatables, earthenware, mirrors, combs, earthen and wooden toys and photos
	9 days (Saturdays and Mondays)	Ramannapet	Venkatapur	Mathsyagiri Laxmi Narasimhaswamy Jatara	Eatables, earthenware, lanterns, mirrors, combs, pictures, photos, books, torches, cocoanuts, bangles, etc

GLOSSARY

Term	Meaning
Ādipurusha	Originator
Adhishekam	Religious rite of pouring or sprinkling sacred water on the image of a deity
Acharyas	Religious preachers
Adhyayanamantapam	*Mantapa* set apart for recital of Vedas etc.
Adhyayanothsavam	Reciting Vedas
Agarbathies	Incense sticks
Agnigundam	Fire pit
Alankarana	Decoration
Anandadolothsavam	Boat festival
Ankurarpanam	Inauguration ceremony
Annasantarpana	Free feeding usually meant for the poor
Aradhana	Special worship
Archana	Worship
Ashram	Hermitage
Ashtadikpalakas	Eight divinities guarding the four sides and four corners of the world
Asvarohanaseva *Asvaseva*	Procession on horse vehicle
Baliharana	Cooked rice thrown round the temple daily
Banda	Rock
Bhagavatham	One of the *Puranas* narrating the stories of Lord Vishnu particularly relating to the *avathar* Sri Krishna
Bhajan	Singing in chorus in praise of God
Bhakthas	Devotees
Bhavi	Well
Bilvam	A sacred tree (aegle marmelos)
Bindetheertham	A kind of ritual in the temple
Boorugachettu	Bombax malabarium
Boddurayi	A round stone fixed in earth at the time of construction of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases
Bonalu or Bonams	A preparation of rice and a little of green gram intended for offering to a deity
Brahmothsavam	Grand festival
Bugga	Spring, stream of water
Burrakathas	Legends of some God or hero related with singing, music and dance
Chakram	Discus, the weapon of Lord Vishnu
Chakrapongali	A sweet preparation made of rice, sugar and green gram dhal
Chakravari *Chakravari seva* *Chakratheertham* *Chakratheerthaseva*	A kind of ritual in the festival
Chandanam	Sandal paste
Cheruvu	Tank
Chiruthalu	Small wooden cymbals used in *bhajans* etc.
Dakshina	South, customary gift, cash paid to pujari or purohit on ceremonial occasions
Danavas	Demons
Darga	Place of religious importance for Muslims generally having a tomb
Darsan or Darshan	Audience
Dasu	Man dedicated himself to the services of God
Deeparadhana	Burning of oil lamps
Deepam	Light
Devas	Celestial beings
Dhanurmasam	Month during which the sun is in the *zodiac* sign sagittarius
Dhanur masothsavam	Function celebrated in *Dhanurmasam*

Dharma . . . The approved way of life comprising righteousness, religious ordinances, rules of conduct and duties of an individual peculiar to his stage and station in his life

Dharmadhikari . . Trustee

Dhupam . . . Smoke evolved of burning incense

Dhwaja . . . Flag

Dhwajarohanam . . Inauguration of the festival (flag hoisting)

Dhwajasthambham . . Pillar in front of the temple (flag staff)

Dhwajavarohanam . . Conclusion of the festival (removing the flag)

Dhyanam . . . Meditation or concentration of mind on a particular thing or God

Dopu . . . Plundering

Dopuseva or Dopothsavam Special worship involving *dopu*

Dwarapalakas . . Gate keepers, sentinels on either side at the entrance of a temple

Edurukolu . . . A ritual observed during marriage ceremony of the God and his consort; the Lord is welcomed as a bridegroom

Ekagrata . . . Concentration or one-pointedness

Ekanthaseva . . . Worship involving placing the Lord and his consort in a swing

Fatihah . . . Offerings in the name of God or a saint

Gadha . . . . Mace

Gaja . . . . Elephant

Ganda deepam . . An oil lamp carried on the head; the lamp being a big hollow earthen plate filled with oil with thickly twisted wicks of cotton thread. More usually the plate is prepared of flour of rice or wheat like an oil cup, taking burning wicks under a canopy

Gandham . . . Sandalwood paste

Gandharva . . . A style of marriage of olden days

Garuda . . . . Sacred kite, the vehicle of Lord Vishnu

Garudamudda . . . A kind of worship involving Garuda

Garudaseva or Garudothsavam Procession on a vehicle depicting the sacred kite

Ghatam . . . . Pot depicting a village Goddess

Gopuram or Galigopuram Tower before a temple

Gosala . . . . Cow shed

Gotram . . . . Clan

Gudi . . . . Temple

Gudiseva . . . Worship inside the temple

Gundam . . . . Fire pit

Guru Peetadhipati . . Religious head, preceptor

Harathi . . . Wave-offering generally with lighted camphor or wick dipped in ghee

Harikatha . . . Legend of exploit of some god or hero related with singing, music and dance

Harikatha kalakshepam . Spending time in listening to *harikathas*

Hastham . . . Hand or palm

Havanam . . . Rituals connected with offerings to the God of fire

Homam . . . . Offerings made to the God of fire

Homagundam . . . Sacrificial pit

Hundi . . . . A receptacle in a temple where the devotees put the offerings in cash or kind

Jagarana or Jagaram . Keeping awake throughout the night in meditation

Jammipuja . . . Worship of a kind of tree (prospis spicigera) associated with the epics

Term	Meaning
Jatara	Fair or celebration having religious importance
Jayanthi	Birthday
Kaliyuga	The last and the present age of sub-division of the span of the universe
Kalyanam	Marriage
Kalyanamantapam	Wedding hall
Kalyanothsavam or Kalyanamahothsavam	Marriage ceremony
Katha	Story
Kathakalakshepam	Pastime with listening to stories relating to God
Kavi	Poet
Kavadi	A contrivance to carry on shoulders pots of water or other mass kept in strings hanging from the two ends of a horizontal bar
Kavithagoshti	Assembly of poets
Khumbham	Heap of cooked rice
Kolanulu	Ponds
Kolatam	A dance to the beat of short sticks held in the hands
Koneru	Pond
Kudali	Confluence
Kumkum.	Vermilion
Lanka	Island ; Ceylon
Lingam	Phallus
Malida	A preparation with wheat flour and jaggery
Mamool	An usual thing ; payment in cash or kind made to domestic servants or others as a custom
Mantapam or Mandapam	A small room with pillars and roof all of stone ; a structure for placing an idol for worship
Masjid	Mosque
Mantram.	Incantation
Mujavar	Muslim priest
Mukthi	Salvation
Mulavigraham	Original image of the presiding deity
Mutt	A religious institution with authority over a sect
Muthaiduvas	Women in married status
Naga	Cobra
Namam	Vaishnavite caste mark represented by three vertical lines on the forehead
Namaz	Prayer
Nandikoluseva.	Worship associated with the sacred bull
Navaratripujas	Worship over a period of nine nights, generally Dasara
Naivedyam	Offering in kind made to God and consumed later
Nityakalyanam	Daily marriage
Pachchathoranam	Festoons with green leaves
Padmam	Lotus
Padmasana	An erect sitting posture with both legs folded
Pallakiseva	Procession of a deity in a palanquin
Panakam.	Jaggery solution tastefully spiced
Panchacharyas.	Five preachers of Saivism
Panchalingas	Five *lingas* depicting the five elements of Nature
Panchangasravanam	Listening to the reading of almanac
Pancharatrarchana Vidhanam	Method of worship during the five nights
Panduga	Festival
Panuvattam	Base of the phallus
Paragana	District
Paramapadothsavam	Festival invoking blessings of heaven
Parvathaseva	Worship on the hillock
Parayanam	Recital
Pavalimpuseva.	Worship involving putting the deity to bed with songs, etc.
Pavitrothsavam	Sacred festival
Payasam	A sweet preparation

Peddavagu	Big stream
Peerlachavidi	The place where the alams are housed
Ponna	A kind of tree
Ponnaseva	A kind of worship associated with *ponna* tree
Poramboke	A government land not cultivated
Prabandha Parayana	Recital of *prabandhas*
Prabha	A long vertical projected stand conically shaped at the top covered with a designed cloth
Prabhothsavam / *Prabhalauthsavam*	A festival connected with *prabhas*
Pradakshinams	Circumambulations
Pralayam	Deluge, end of the life-span of the universe
Prasadams	Eatables distributed after offering to deity
Prathishta	Installation
Puja	Worship
Pujari	Priest — one who conducts worship in a temple
Pularatham	A temple car decorated with flowers
Pulihora	A preparation made of cooked rice, turmeric and tamarind or lemon juice
Pulikapu	A kind of worship
Punyakshetram	Holy place
Puranam	Stories relating to Gods
Purnahuthi	Conclusion of function involving offering to the God of fire
Purohit	Priest for the community or a village
Pushkarini	Sacred pond
Rakshasa	Demon
Raksharekha	Talisman
Ratha	Chariot, temple car
Ratha gaja seva	Procession on temple car and vehicle depicting an elephant
Rathothsavam or Rathaseva	Temple car festival; chariot procession
Rudrabhishekam	*Abhishekam* performed to Rudra or Lord Siva
Sabhamantapa	Court hall
Sadassu	Meeting
Sadhu	One who renounced the world and its concerns
Samipuja	Worship of a kind of tree associated with epics (prospis spicigera)
Samudra madhanam	Churning of the sea
Sandal	A procession with flowers etc., connected with *Urs*
Sankhu	Conch
Sanad	Order containing a grant
Santarpana	Poor-feeding
Sanyasi	One who renounced the world and its concerns
Sarannavarathri parayanam	Recital during the nine days festival of Dasara
Sarpaseva	Worship of a serpent
Satakam	A collection of 108 poems
Sesha	King of serpents
Seva, Sevalu, Sevas	Worship, forms of worship
Sevasthivachanam	Ritual invoking blessings from the above
Shakthi	Incarnation of Parvati; female deity in an awe-inspiring form
Sthothram	Praising, utterings in praise of a God or Goddess
Swarupa	Form of a deity
Swayambhu	Self-manifested
Thalambralu	Main function connected with the marriage
Thambulam	Betel leaves and areca nuts
Theertham	Sacred or sanctified water
Theerthaprasadams	Sacred water of worship and the eatables offered to the deity distributed to those present
Theppothsavam	Boat procession
Thiruppavai uthsavam	Festival celebrated in *Dhanurmasam*
Tolubommalata	Leather puppet dolls show
Trisulam	Trident
Tulasi	The holy basil (ocymum sanctum)
Upanayanam	Thread marriage
Uraseva	Procession in the village
Urs	Muslim festival celebrated in memory of a great person

Uthsavam . . . Festival or celebration, as applied to the pagoda ceremonies

Uthsava vigraham . . Image of a deity meant for being taken out in a procession

Vadapappu . . . Soaked green gram dhal

Vahanam . . . Vehicle

Vaidya . . . . Native doctor

Vali . . . . . A Muslim saint

Vanabhojanam . . Having meals in a garden or under the shade of trees

Vanavasam . . . Picnic or a garden party

Vardhanthi . . . Anniversary of death

Vasantham . . . Coloured scented water; game with sprinkling coloured water on each other

Vasantha navarathrothsavam . . . Nine days festival in the spring season

Vasanthothsavam . . Celebration connected with sprinkling of coloured water

Vasthusasthra . . Science of architecture and construction

Veedhibhagavatham . Street dramas

Veerasaivam . . . Heroism in the cult relating to the worship of Siva, as the supreme God

Vibhuti . . . . Purified or sacred ash

Vidwadgoshti . . . Asssembly of persons of literary interest

Viharana. . . . Procession

Vimanavahanam . . A vehicle depicting a plane

Vrathams . . . Vow to worship a deity or to observe a fast etc.

Yakshaganam . . A class of plays accompanied by music and song

Yogadrushti . . . Spiritual vision

INDEX